

Jesus At The Red Sea

Dec. 17, 2022 (23rd day of 9th biblical month)

Full sermon transcription.

Full sermon audio: <https://soundcloud.com/isawthelightministries/dec-17-2022-jesus-at-the-red-sea>

Praise Jesus.

Well, it's good to see our brother and sister in Jamaica, our brother in South Korea, our brother in Scotland, our brother in Mexico, our brother in New York, our sister in Australia, and other people around the world. So good to see every one of you. Praise God.

Last week you could call it technical difficulties, but it really wasn't.

We had hit all the buttons as normal, had all the programs running, had TalkShoe running on a phone line, on one phone, had internet coming from a separate phone, recording through the app on that separate phone, and yet both connections failed.

Two separate phones, they use different internet companies.

The one phone for Talk Shoe broadcasts over a telephone line of a different internet company from the other phone.

And yet they both failed. There's no logical explanation of such.

The electricity here didn't go out, there was no flickering of the lights, there's no technical, logical, physical explanation.

The only possibility would be intense spiritual warfare.

So that in itself shows you how severe the spiritual warfare that we are in, but also a confirmation of the message itself. Because the devil would not fight so hard against something that, unless it is truth. Amen. Amen.

But God won, because finally recognized that the broadcast wasn't going over the air, finally recognized that there was a problem, and was able to get it restarted, and was able to record and broadcast the final 43 minutes, which was the most important part.

Because up until that moment, I could recreate, I could say it all again, I could say it all again, but those final 43 minutes, there's no way possible that I could ever recreate it. Because the final 43 minutes was much more divinely inspired, much more the Holy Ghost speaking, more than myself, and there's no way I could have just reset it, because I was under too much divine power.

So those final 43 minutes was successfully recorded, and God won. Amen? Amen. God's going to win more. Amen.

So today, we have even a third device recording.

So we're recording on a laptop, as well as broadcasting on the phone line on TalkShoe, as well as recording through the app on the phone, third phone. So we have three different devices that are recording.

So in addition to this, we have requested that our brother in Jamaica, and our brother in South Korea, that if the broadcast stops, for any reason, please contact us, contact brother Jared here with me, contact Jared on Telegram.

I can't monitor my phone, my Telegram messages, my MeWe messages, while I'm trying to focus on the sermon, the message.

And plus, I've got three devices right here that I'm monitoring. So I can't check my Telegram, it could be somebody else. I can't stop and check my MeWe, it could be somebody else. I have to try to stay focused on the sermon, as well as monitoring the three devices right here.

So our brother in Jamaica and our brother in Korea will now contact on Telegram brother Jared. And so he will receive that notification if you're having problems. Now thank you for that help.

So that will be a thing right there. Then also, if the Mixlr app goes down, if that's where you're listening at, if you're listening on Mixlr, then you could go over to Talkshoe if that does not fail as well. And the Talkshoe is also broadcasting live at the same time, and you can listen on the Talkshoe website, and you can also listen perhaps even only on the I Saw The Light Ministries website. I don't know if I have a Talkshoe widget on there or not.

And then you can also call the phone line for Talkshoe. There's phone numbers for several different nations. Several different nations have phone line numbers that you can call and listen to Talkshoe live. The Talkshoe live phone numbers only work during the live broadcast. But it also has a recording that you can listen on the Talkshoe website later. But for the live broadcast, the Talkshoe phone numbers only work during the live broadcast.

So that is a backup except for even that failed last week with no logical physical explanation. So at least we're going to have it recorded nevertheless, one way or another. Praise God.

So, with all that said, let's go in prayer.

...(prayer)...

Let's turn to the book of Jude in the Bible and the New Testament. The book of Jude is right there before Revelation. The last page before Revelation is page 258 in the Alpha and Omega Bible paperbacks. We have the paperback edition of the Alpha and Omega Bible. It's page 258.

Jude verse 5.

It says here in verse 5,

"I desire to remind you though you know all things once for all that the Lord after saving a people out of the land of Egypt subsequently destroyed those who did not believe, or thereafter destroyed those who did not believe.

But notice it said, the Lord having saved the people out of the land of Egypt."

Now I posted on the MeWe social media group I think yesterday or the day before this verse quoted from the English Standard Version, the ESV. It used Jesus' name instead of "the Lord".

So somebody asked about that. So I knew that there had been some ancient manuscripts that did use the name Jesus here rather than the Lord. I've known that for years. But it's hard to remember everything when you've got so much going on.

And so I took a fresh look at it why the English Standard Version used the name Jesus rather than the phrase "the Lord".

And I determined that the Codex Vaticanus from around the year 325 to 350 AD did actually have the sacred abbreviation for Jesus.

Most people don't realize it but a lot of the ancient scribes, because they were writing by hand, used abbreviations sometimes including abbreviation for Jesus which to the English person looks like the letter IC which would be like Jesus Christ abbreviation.

So this is in the Codex Vaticanus. I confirmed it myself yesterday, saw it with my own eyes, took a picture of it, and will be uploading it to the website.

Now as I have said before and as it has been written the Alpha and Omega Bible is based very largely upon the Codex Vaticanus because God had given me a very strong and powerful revelation about how the Codex Vaticanus is in many ways more accurate as the oldest most complete ancient Bible.

So when I say it that way I say it that way because of course there are older fragments of the Bible that when you're looking for a Bible that is either totally complete or as totally complete as possible — larger manuscripts

that have either all of it or most of it of the Bible — then we are talking about the Codex Vaticanus rather than Dead Sea Scrolls and other manuscripts that are much smaller.

There are tons and tons and tons of ancient manuscripts of the Bible. Many times you have just half a book or one chapter or half a chapter or just a few verses sometimes even two or three four books or more of the Bible.

But the Codex Vaticanus is much more complete, much more full and I believe it even has the 12 books that was taken out, right? We have to double check on that. [Note: Codex Vaticanus does contain the Apocrypha.] But nevertheless when we're talking about manuscripts that are very large, over a thousand pages, over 1100 or 1200 or more pages, 1300 I think over 1400 pages and as far back as we can get close enough to the original scriptures then we are talking about the Codex Vaticanus.

And then there's also the Codex Sinaiticus which a lot of people claim is even older than the ancient but I do not believe that. I really don't. I believe what I have seen, what I have researched shows me that the Vaticanus is the older of the two. I really don't trust the Sinaiticus completely. Of course neither one of them, to be completely honest with you

neither one of them are perfect. They are not the original scriptures.

There was corruption already creeping into the Bible by that time of the 300s AD. Corruption had already been coming into the scriptures. The Catholic Church had already changed the scriptures.

They are not perfect manuscripts. But they are the oldest, most complete that we have. And therefore much more reliable than manuscripts from the 400s and 500s and 600s and on them. The older you get, the better and the less corruption. Even though corruption was coming into it, you would have less time for corruption. Therefore it would be less corruption.

Since the Alpha and Omega Bible is based in large upon the Codex Vaticanus it would be a very good thing to replace the phrase “the Lord” with Jesus as the Vaticanus said.

Now we also have the manuscript of the Latin Vulgate which was in the late 300s around that time that Jerome was given the order to translate the Bible around 380 AD or 381 AD something like that. I don't know how long it took them to do it. But I believe that the Latin Vulgate came out probably around the 380s or the 390s or 400 AD, somewhere in that time zone. And that particular translation of the Bible also has Jesus in this verse. And that is also a very complete Bible rather than just small fragments.

So again we have that confirmation as well. Now the Sinaiticus does not have Jesus in this verse. But again, like I said, I do not believe that the Sinaiticus is as reliable nor as old as what people think it is. Although it's useful. We can definitely compare it. We can definitely get some things from it, some confirmations from it, some knowledge from it. But the Vaticanus triumphs the Sinaiticus.

God never, ever, ever has ever given me amazing revelations from the Sinaiticus. But He has given me amazing revelations more than one from the Vaticanus. So the Vaticanus, God

has used divinely and powerfully multiple times in this ministry. So if you want to know the truth, then seek something that has divine inspiration. Amen.

So you can cross out with your ink pen where it says the Lord in verse five and replace it with the name Jesus above there. And I'll also want you to write, take your ink pen at the very end of the verse after all these footnotes at the end of verse five, write in one more footnote, one more cross reference here, write in there 1 Corinthians 10 verse four. And after you write that, let's just go ahead and turn over there and read it. 1 Corinthians 10. And we're going to start actually in verse one. 1 Corinthians 10 verse one is where we're going to start reading. Page 184.

Verse one says, “I do not want you to be ignorant, brother, that our forefathers were all under the cloud and all passed through the sea.”

The cloud he's referencing here is the pillar of fire by night and a cloud, a pillar or column of cloud by day, by the daytime. This was the presence of God and they saw the face of God in that column of fire/cloud and they all passed through the sea, the red sea.

Verse two "and all were baptized into Moses in the cloud and in the sea."

Now a lot of people believe that they were spiritually saved and will come back in the first resurrection, at least Caleb and Joshua that made it into the promised land. Because they were baptized into Moses. But if you think of it, in the New Testament, the Apostle Paul asked someone (basically) "in who was you baptized in" and the man said in John the baptizer. And Paul said you got to be re-baptized, you got to be baptized in Jesus name.

So very clearly Paul understood that baptism in any name other than Jesus or in any person other than Jesus is not true salvation. So even though they were baptized yes, people even outside of this situation of crossing the Red Sea even outside of that situation throughout Old Testament times all the way up to John the baptizer, people were being baptized. Baptism is not just a New Testament event. Baptism occurred all throughout the history of Israel. But they weren't saved. They weren't saved.

Because it was baptism to John the baptizer or Moses or a Pharisee. It wasn't salvation.

So they should not be using this verse in the way that they are.

It says in verse 3 that all ate the same spiritual food and they all drank the same spiritual drink for they was drinking from a spiritual rock which followed them and the rock was Christ.

Now even though it says they were drinking from Christ or eating and drinking a spiritual food from Christ that doesn't mean that they were saved because there are many people that even hear the truth that do eat and drink of the truth, keep the Sabbath, keep the Sabbath day, keep the holy days and are baptized into Jesus. But yet they are still not saved because of pride or stubbornness somewhere in their life, refusal to grow in truth more, they become stagnant, they will embrace the initial truth, the initial facts of truth, knowledge information, but that doesn't save you all by itself.

You have to have the Spirit of Christ, you have to have the Holy Ghost. So this still does not prove that they were saved.

But something we can learn here is that Paul recognized that the rock was Christ. In other words that Christ was present in the wilderness and at the Red Sea. Christ was.

That's very interesting, extremely, extremely interesting.

Amen. Christ was there.

They couldn't be saved yet because the blood of Christ was not yet shed for the salvation of anyone. The rock was not bleeding, the rock was not yet crucified and resurrected, but the rock was there. Christ was there, Christ was present.

Amen.

Now Philo, who wrote the book of Hebrews, in his other writings outside the Bible that people don't recognize as being scripture, but he wrote many, many, many other books outside the Bible. In his other writings, Philo declared that the column, the pillar of fire and cloud, that that was the logos, or in other words, the word, Christ.

Philo, who wrote the book of Hebrews, declared in his other writings that the pillar of fire by night and the cloud by day was the logos, meaning the word, meaning the Christ.

So both Paul and Philo, two biblical writers, recognized that Christ was the same God of the Exodus, the same God of the Old Testament, not a separate God, not two people, not three people, not four, not five, not six; but the one and the same God of the Exodus.

Praise God.

Let's go over to John chapter 8.

Let's go to page 111, if you have the paperback of the Alpha and Omega Bible, page 111, John 8 verse 12.

Now you would notice here that John 8 starts with verse 12 in the Alpha and Omega Bible, and there's a footnote right above there that explains this. It says, "notice John 7 verse 53, all the way up until John 8 verse 11. Actually it does not belong in John, it belongs in the book of Luke. It should go after Luke 21 38 where I have included it, where it really should go."

Those particular verses do not match the writing style of John, but they do match the writing style of Luke. Also those verses don't really fit perfectly in the context of the previous verses and the next verses here in John. They were out of place.

So this is another example of corruption having come into the Bible and fragments coming into play where they had put fragments in the wrong location. This is one of the reasons that you need the Alpha and Omega Bible to where not only are we continuing to perfect the translation, but we're getting things in the order that they should be as far as what verse comes before the other verse.

However, in the ancient Bible manuscripts, you would have certain books of the Bible in a different location, and we have not copied that because that would be too confusing for the people if they tried to find the book of Jude, in the Codex Vaticanus it would be before the book of Romans. Jude in the Codex Vaticanus was before the book of Romans. And that was after 3 John. In the Codex Vaticanus you got 1 John, 2 John, 3 John then Jude and then Romans.

And if we were to copy this, you wouldn't be able to find the books of the Bible. It would just be too difficult for us. And that's not the only arrangement. You would find even a different arrangement in some of the older and some of the other manuscripts would come in a different. There was really no complete agreement of the arrangement.

And really, each book of the Bible was separate originally. Nobody wrote down, nobody sat down and put the whole Bible in any order until centuries later.

You always had each book of the Bible as being its own separate volume. Only one book of the Bible. And actually the book of Psalms was 5 books at one time. Not one book.

And so, it would be too confusing to even figure out which versions to copy as far as the order of the books. And especially when originally they were not one book.

They were not one book. So, it really doesn't matter, because they were not originally one book.

Nevertheless, these verses, we had to move where they belong. So then we come to John 8 verse 12.

And it says, "then Jesus again spoke to them saying, I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life." Amen.

Think about this in the context of everything I've said so far.

That Philo talked in his other writings that Christ was the pillar of fire.

Not just was in the pillar of fire, but was literally the pillar of fire. And so, if you apply that to this, "I am the light of the world" Christ says. "He who follows me".

Think of Christ leading the Israelites across the Red Sea and they are following him at night. It occurred at night, the crossing of the Red Sea was not in the daytime. It was at night mostly. And it took all night long for them to cross. It was over a million people.

So it took the entire night for them to cross the Red Sea and the pillar of fire was their torch lamp. It was their lantern. It was their sun. It was how they saw to walk on dry land in the middle of the Red Sea having been divided. Amazing.

So those that followed him, even though it was night time, they had light. And will have the light of life.

If they had stayed behind, if they had stayed on the first side, the Egyptian side of the Red Sea, then they would have died and been killed by the Egyptian army.

So by following the light of Christ they had life.

Amen. Physically speaking they had life by following Christ through the darkness across the Red Sea.

It says in verse 13, so “the Pharisees said to him, ‘you are testifying about yourself. Your testimony is not true’.

Jesus answered and said to them, ‘even if I testify about myself, my testimony is true. For I know where I came from and where I am going. But you do not know where I came from or where I am going. You judge according to the flesh. I am not judging anyone. But even if I do judge, my judgment is true. For I am not alone in it, but I and the Father who sent me. Even in the law it has been written that your testimony of two people is true. I am he who testifies about myself and the Father who sent me testifies about me’.

So they were saying to him, where is your Father?

Jesus answered, you know neither me nor my Father. If you knew me, you would know my Father also’. “

Now some people could take this and say this proves that God is two people. He even said that the testimony of two people is true. So doesn't this prove that the Father and Christ are two people? That's a good question. But notice what Jesus said in this place. “If you knew me” in verse 19, the very last part of verse 19, “if you knew me you would know my Father also”.

That automatically means that He is the Father. He is the Father. “If you know me, you know the Father.” Just like when He had said that when you see me, you see the Father.

And just like Philo wrote in Hebrews that He was the image of God.

It is how we can see God is through the vessel, the instruments, the robe that God uses to manifest Himself to humanity.

So no, He's not two people.

But yes, He is present in two forms, two manifestations. He's present in the Holy Spirit, which is throughout the entire universe, which we typically think of in Heaven, which He is in Heaven, but He's also throughout the entire universe, and in all dimensions.

And yet He is also present in the measure or the vessel or the form of the logos, the Word, the Christ, the Rock. But that is not a separate person.

He testified about Himself saying that this was the Father testifying.

And it's very interesting that that conversation occurred in reference to Him being the light, being the light of the world, of the whole world, the light of the world, the light of the entire world.

That's saying He's God. How can you be the light of the world, the whole world, and not be God?

He's saying He's God right there, which is what brought the Pharisees to question Him and test Him and question Him and so forth.

Just like when He said to the Pharisees that “the Father and I are one”. They took out stones and began to attempt to stone Him!

If Christ was just saying He is in unity with the Father, they would not have taken stones to stone Him. There's nothing wrong with saying you're in agreement or you're in unity with God. They would not have stoned somebody for that, but they would stone somebody for the blasphemy of saying that they are God. But it wasn't blasphemy, because He is.

And they even said that you blaspheme, you're claiming to be God. They even declared why they were stoning Him. So that right there in itself proves that He was not saying that He's just in unity, but really He really was saying.

They understood that He was saying that He is God, that He is the Father. Praise God.

This revelation of Jude 5 actually saying Jesus, that He is the one that delivered them out of Egypt.

He's the one that delivered them out of Egypt. He's the one that brought the plagues. He's the one that led them across the Red Sea. He's the one that gave them water from a rock. He's the one that gave them manna from the heaven. He was the pillar of fire by day and the clouds by night, I mean vice versa, not only at the Red Sea, but all 40 years.

All 40 years did you know that? They had the pillar of fire and cloud 40 years in the wilderness. Mind boggling.

This revelation of Jude verse 5 is a confirmation and a continuance of last week's sermon that God is not two or three persons. He's not.

God, He's not two or three beings, but rather only one and the same being. One and the same person. But more than one part, just like a human, has more than one part.

This is the way that God works.

That we come into a revelation or we get onto a topic that He leads us in and then the next week He'll give us a little bit more on that. That in itself confirms both sermons, last week and this week, because as a continuation, as God continues to speak, that in itself is part of God's character, how He acts, how He does things. So it's a confirmation in itself that He continues to bring this on.

That's not me. It's not my choice to continue this topic. I had no plan to continue the topic. No plan at all. I didn't even know yesterday what I was even going to speak about today. Just 24 hours ago. I did not know what I was going to speak about today, but it was Christ, The Word, that brought his own manifestation of his own word. He is the one that speaks. He is the one that continues to speak. He is the teacher. He is the one that continues to teach. I'm just a vessel of that.

So it confirms. He confirms himself.

The word confirms himself. The word testifies about himself. Amen.

He speaks of himself all throughout the scriptures of the Old Testament.

He speaks of himself as if he was a different person, but he's speaking by himself.

He testifies about himself throughout the Old Testament and New Testament both.

I talked about Luke and John here, how we could tell that the certain verses belong to Luke because it was not the style of John, but it was the style of Luke.

Jesus is the same way that both in the Old Testament and the New Testament it's the same style of talking about himself and testifying about himself.

Same style of language.

Same style of attitude and character and personality.

The same personality of Jesus in the New Testament.

The same personality and character and way of talking that He had in the Old Testament. Amen.

Praise God.

Praise God. Amen.

Praise God. That in itself I did not plan to say. Never thought of that ever before. That was God. That was a revelation from God right there.

That was the logos testifying about himself.

Praise God. He's so awesome.

Amen. Praise God.

Well, that's the message for today.

Nice, short, and sweet. Thank you for listening. Praise God.

So if you all can get to bed now, get more rest and more sleep than you normally get on the night of the seventh day.

And don't forget about Monday will be the first day of Hanukkah.

Eight days of Hanukkah begins Monday morning at sunrise.

I would encourage you that if possible for you to have a special meal Monday or some other day of Hanukkah. But Monday would be the most appropriate day to do that, but it doesn't have to be.

And it's not what they call Sabbath. It's not a rest day. We're not commanded to rest. If we were commanded to rest, I would have already told you last week and the week before every time I mention Hanukkah. You know I am. I always constantly repeat myself over and over. So if you needed to take the time off from work on the first day or last day of Hanukkah, I would have already told you more than once.

Are you starting to get to know me yet?

Amen. So, and the article itself doesn't say that any of these days are a Sabbath, a day of rest in reference to the Hanukkah.

We do have a movie or two on the website for Hanukkah as well. You probably already watched it a million times. We'll try to find you some new content. I would like to at least try to find you some additional content that we have so much going on. We really need a larger staff here. It's just Brother Jared and I running a huge international worldwide ministry with I don't know how many different projects going on at the same time constantly. It's a never ending work.

We really need help. We need people who are willing to deny themselves, pick up their cross and march to Tennessee and help. Amen.

But only God knows when that day is ever going to happen. But we sure need it.

Amen. Please pray for our energy, our strength and all the different works of the ministry.

Brother Jared, you got anything to add? And while he's thinking, go ahead the chat room is now open for anybody that has any questions if you are registered and sign in to the Mixlr. If you have any questions, go ahead and start typing right now in the chat room.

Have Brother Jared got anything to throw at me? Oh, no! I didn't mean that literally! He didn't throw nothing. I just like to joke.

Daniel 3.

Alright, let's turn there.

Page 153. The Book of Prophets, page 152.

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Look at verse 24 and 25.

And Nebuchadnezzar heard them singing praises — when you have the three young men in the furnace of fire. And Nebuchadnezzar heard them singing praises and he wondered and rose up in haste quickly and said to his nobles, Did we not cast three men bound in the midst of the fire?

And they said to the king, Yes, O king.

And the king said, But I see four men loose and walking in the midst of the fire and there was no harm happened to them and the appearance of the fourth is as The Son of God.

Amen. Amen.

Amen. So the son of God was present in the fiery furnace.

Amen. He is the lake of fire. He is the pillar of fire.

And don't let me forget brother Jared to testify about the wood ashes being hot. Something I got to say about that. Don't let me forget. Okay. So we'll get to that in a minute. But here the son of God would be the logos. His presence in the time of Daniel in the furnace of fire.

Praise God.

Because this connects the hot ashes from my fireplace this morning.

I did not plan this.

Can you tell? I did not plan this. I didn't know Jared was going to bring this verse up. This verse did not come to my mind.

I didn't plan this. But this brings the testimony right now. Amen.

So we have a fireplace and we have to burn that to help warm the house. And I had shoveled out the ashes from last night.

And I noticed that there was a little bit of sparks still in those ashes. We always put them in a metal pot to hold

those ashes in case they are hot. In case there are some live sparks still present.

We put it in a metal pot. Sit it next to the fireplace.

So it would sit there for several hours or a day or two or whatever before we dump them out. So we don't start a fire in the trash.

So I noticed there was some live sparks still in it. I sit it next to the fire like always. Next to the fireplace. Came back later and noticed that it was smoking. And so and the smoke was being lit up into the fireplace. It normally never does that. But the sparks were or at least one coal one coal was smoking.

And I'm like okay so this is going to smoke up the room. I'm going to take it to the garage. Put it out there. It will go out. Because the way the fireplace which I had built afar. The fireplace while it's burning will suck oxygen from the room. So it was sucking

the oxygen and sucking the fire from the one coal in the metal pot. Making it smoke.

So I thought well if I take it to another room. If I take it to the garage the fireplace would no longer be able to pull the oxygen from it and make it smoke and

it will die out. So I tuck it to the garage. Sit it there.

Then much later on I smelt the smoke. I'm like oh my god maybe the whole garage has caught fire or something.

I can smell the smoke through the door. And so I went in there and nothing was on fire outside the pot. But the garage was full of smoke.

There was a lot of smoke coming and lots of live sparks in the pot.

So I'm like well I've got to put water on this.

I went and got some water to start pouring it on there.

And as I'm pouring the water it's like a volcano with a pillar of a cloud. A pillar of smoke coming up where I'm pouring the water. The water spout going in there and a pillar of cloud of fire ashes and sparks.

Fire and smoke both. Cloud and fire both coming up in column as I'm pouring the water.

This is God. This is God.

Usually these ashes are never ever that hot when I am removing them from the fireplace. They normally have had time to die down enough and cool down enough.

And normally I can put that pot even if there are some live ashes in it. In the pot next to the fireplace without the fireplace bringing up more life into the ashes.

This was very unusual.

Amen.

Amen. We've done this fire, we've done these moving of ashes over and over many times without this happening.

But it would be this morning, this day the morning of this sermon that this happens that's not coincidence. That's God.

I think Brother Jared not knowing of how it was doing the column of fire and smoke when I'm pouring the ash, he didn't see that I didn't tell him about that. And yet he brings up this verse about the fireplace. This verse about the furnace of the fire burning. Amen.

And he also did not know about I was going to talk about the pillar of fire being Christ at the Red Sea. He didn't know that either. So this is God.

Testifying about Himself this entire sermon is.

He wants you to know who He is.

There's nothing wrong with Him testifying about Himself because you need to know who

He is. Praise God. We need to know who He is. We want to

know who He is. We want to know Him more. We want to know Him better. We want to know Him deeper and higher. Amen. Praise God.

God is good. Amen.

Now how does it say Son of God here when He wasn't even born Son of God yet?

The only way that's possible is through divine speaking. Divine words.

Divine presence of God Himself coming through the mouth of the man that said this.

Amen. King Nebuchadnezzar saying this.

It had to have been God Himself speaking through the mouth of King Nebuchadnezzar.

Because he didn't know. Nebuchadnezzar didn't know that the Son of God would ever be born. He didn't know that.

He didn't understand that. So that's God speaking there. That's God testifying of Himself there. That His presence. This is Jesus saying through the mouth of Nebuchadnezzar that I'm going to be born. That I'm going to be the Son of God. That I'm going to

manifest myself in the future. That I am the fire. I am the lake of fire. I am in the fire. I am the pillar of fire.

And that the righteous will dwell in the lake of fire and not be harmed.

Amen. And that He was present in the Old Testament. Amen. Praise God. Amen.

Our trials are more precious than gold though we be tested with fire. Amen.

The holy people, the saints, will be in the lake of fire with the wicked.

Only the saints will survive the lake of fire.

The entire earth will be devoured by the lake of fire. The entire earth.

So the saints will be in that lake of fire. People don't understand that.

But the saints will be in the same lake of fire as the wicked. But only the wicked will be consumed. Amen.

And the saints will be able to survive it. Amen. Praise God.

God is so good. There's a lot we still need to add to the website.

We're still editing the AOB. We're going to get it republished this next coming week. Hopefully. I said I'll work on the men's book. We've got also the other book that I spoke about a long time ago. That's still in the back of my forehead as well. So many things to do. The men's ministry, the women's ministry, the prison ministry, and Brother Jonathan. He's coming out with a book. He actually wrote it a long time ago. And is sending it to us a piece at a time for us to stitch together through email and get that published for him. So Brother Jonathan will be coming out with a book.

Brother Adri, he wrote an article about the difference between the spirit and the soul. And I have to review that. And get that published. And just the list goes on and on and on and on.

But God is good. Amen. Amen.

Okay, I don't see any questions. I'll double check in the phone app. I hate how these screens go back to the either turn dark or back to the best talk on these phones. I hate it.

But anyway, it doesn't appear that there are any questions in the chat room. So I will let you all go. And I'll talk to you all Monday.

And since it's not a day of rest Monday, I know that some of you may have to work. And then you can listen to the recording later on that evening, whatever, or the next

day. Since it's not a commanded Sabbath, not a commanded rest day, some of you I know will be working.

And you'll just listen to the sermon when you get off from work or the next day or whatever. And that's fine.

Okay, you take care as well, Andrew. And everybody, you all take care. And I'll see you all Monday.

God bless. All of this in Jesus' name. Amen.

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