

# Full Sermon Transcript: Gospel Music and Alcohol January 30, 2025

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

Let us pray. Lord Heavenly Father, in Jesus' wonderful name, we thank you, Lord, for this new month that begins today, a new time. Thank you for getting us through the previous month, all of this year, these last 10 months, and all these years that you have saw us through, all the difficult times, trials and difficulties.

You are faithful. Finish the work that you started in us. Thank you for new opportunities. Thank you for new songs.

Thank you that we are transitioning into more into the center of your will, and that takes time, but we are headed in that direction.

We thank you for giving us that direction. We do ask, Father, for your special help in this worship service today and in this message that the congregation is about to receive.

It may be very difficult for some people to accept this message, even as every week is a challenge, every sermon is a challenge, to study the scriptures, to seek your faith, to seek your spirit, your presence, rather than just swallowing whole everything that we have been taught in traditional religions.

We ask, Father, for your help on the real truth, even when we don't like the real truth, even when it goes totally against everything that we have been taught in childhood, even when it goes against what our parents and grandparents taught us, even when it goes against what our society and churches and pastors taught us.

We seek the real truth, your real truth, Heavenly Father. What is the real truth?

So help us, God. Deliver us from false religion, false doctrines, false teachings, false teachers.

Deliver us from false religion. You seek not a religion, but a spirit. You seek not a religion, but a people of your own heart. And we want to be that people of your own heart, even as David was.

We ask, Lord, for your help. Realign our lives, our hearts, our minds, our spirits, our souls, and our flesh.

Realign our priorities. Realign us from the top down and from the bottom up, inside and out.

Realign us to your spirit, to your will, to your truth. In Jesus' holy name, amen.

Let's turn to Proverbs 23. Now, in this sermon, as well as every sermon, I always, I do often ask Jesus, for him to lay in my heart, to lay in my mind, what he wants me to preach.

What he wants me to preach. Not what I want to preach, but what he wants me to preach.

And when I read these verses, when he directed me to this chapter, then I knew that the topics today, which is actually two topics, that this is Jesus directing me, guiding me in both of these messages today, both of these topics today.

Not my own thoughts, not my own heart, not my own will, but his working, his movement of his spirit.

Proverbs 23, starting in verse 20, Proverbs 23, verse 20. Do not be with alcoholics, neither extend or stretch out, coming together, and gluttonous purchasing of meats.

The footnote there in the Alpha and Omega Bible says, do not stay long with gluttonous, people.

It's worded difficultly, and I believe that we can work on that translation to perfect the translation, even as, even the King James Version and NIV, New American Standard Version, and even as the majority of all the translations ever written have been revised, edited, improved over time, even as King James was improved over time, we also are working on improving the translation, but it's basically saying, do not spend a lot of time with people that are gluttonous, whether it's gluttony with alcohol, or whether it's gluttony with food.

And I do have to explain that word, gluttony, because we have people listening from many different languages, and sometimes they're learning English, and English is difficult to learn, even as any language would be difficult from a different culture.

But gluttonous basically means to overeat or overdrink, to go too far, to overindulge or overeat or overdrink.

Verse 21, for ever alcoholic and ever foremonger or fornicator, is actually the word, shall be poor.

It results in poverty, if you're spending too much money on anything, if you're spending too much money as overindulgence, overuse of anything.

I would just teach moderation in all things, amen. And then it says, an ever sluggard, solo sluggard means a person that is not active, lazy, or complacent.

These people should clothe themselves with torn and ragged garments or clothes. If we're not willing to work, if we're being lazy, then we don't earn the money, we don't have the money for better clothes.

So basically both of these verses is teaching to use wisdom. Verse 22, listen and obey, my son, to your father which begot you.

That means your parents gave birth to you, your father did sow the seed, begot you, conceived you, conceived you, and despise not your mother because she is bone old.

But buy or obtain the truth, but don't sell it or don't push it away, send it away, it's a difficult translation.

Also wisdom and instruction and understanding, all these things, whether we're talking about wisdom or instruction or understanding or truth, which are all related, don't sell it.

But you can buy it and you can do whatever necessary to obtain it. Now that verse 23 actually might not be present in the Greek manuscripts.

So we're actually Brother R and Brother J, but we need to italicize that verse 23 in italics.

It is in the Masoretic texts, it is in the Assyrian texts manuscripts. But I'm having difficulty finding it in the older Greek manuscripts.

However, it is in the Vaticanus Sinicatus and Alexandrian manuscripts. So if we look at the Greek manuscripts in the 300s and 400s AD, it is in

those manuscripts.

So it could be a possibility of where it took time to find all the fragments of the Book of Proverbs and to restore the Book of Proverbs.

Because a lot of the old agent manuscripts are so very severely deteriorated, falling apart, and they have to piece them back together like very small miniature pieces of puzzles that they have to piece back together.

And it could be that it took time to find every verse of Proverbs. It is in the Vaticanus.

It is in the Vaticanus. And the Greek certificates of the Old Testament that we're reading in the Alpha and Omega Bible is based largely upon the Vaticanus.

So I'm not going to take it completely out. We'll just put it in italics, and we'll just not be sure if it's original or inserted.

But here's the point here. Whether that particular verse is original or not is really besides the point and is not really important.

Honestly, it's not important whether it was originally there or not originally there.

Because the point of that verse is still true, whether it was written in Scripture or not written in Scripture.

It is still a principle that we can live by and that would be wise and good to live by to not sell the truth.

But yes, we can buy it. We can obtain it if the truth was there. And if the only way we could obtain that truth is to buy it, then so be it. Buy it.

But it's not right for a person to sell it. And that is a good principle to live by.

Now, let's apply that for worship music. It says we can apply it for understanding.

We found a verse here. What verse number is that again? 23. Wisdom. We can apply it for wisdom and instruction and understanding and truth.

Now, hopefully, gospel music is truth if it's based upon accurate doctrine, if it's based upon true doctrine.

And that's another issue is because some of the gospel music out there in the world is not based upon correct doctrine.

And we must be very careful about what songs we sing and sing along with and purchase and obtain and download and watch videos of if it's teaching pre-tribulation rapture, which is not biblical, or if it's teaching three gods, which is not biblical, and so forth.

And a lot of those traditional gospel songs are not based on truth. And we should not be buying it and promoting it and supporting it.

Just like any television show or movie or book, you have to be careful what you allow into your soul, what you accept, what you embrace, and what you support.

What about if the gospel song is correct in doctrine, but it's being sold? You go to the store or you order it on the Internet or you download it off the Internet, and you might download it for free these days in modern times.

But back when I was younger, you really couldn't do that. I come from a time when there was not the Internet available to the public.

And you had to go to the store and spend \$10 or \$20 for a CD for the gospel music or listen on the radio for free.

But whether you're paying for it or not, somebody is, even if you're not paying for it, even if you're downloading it from the Internet for free, those same songs are available at the store on a CD for \$20.

Those people that wrote those songs, those people that sung those songs, they are selling not only truth, if it's based on correct doctrine, but even a recording of them praising God.

And they get up on stage where these people have paid \$30 and \$40 a ticket each person to listen to them sing, and they collect all that money.

And then they make a recording of that song, and then they sell the CD, \$20 a CD, or you can download it for \$1 a song on the Internet, so forth.

And they're selling their praises. In the eyes of God, that's not a supplement. If I was to take this sermon right here that you're listening to or any of the other sermons and put them on a CD, a collection of sermons, and then sell it for \$20 a CD, that would be wrong because I should be giving the Word of God to you for free. Amen.

And these songs that we have made, what if the CD was not sermons, but just the music that we have made, these songs that we were listening to, what if I put all those on the CD and sell them?

Would that be right? Absolutely not. It would not be right. Because those songs are our way of worship.

And it is selling worship. That's not right. However, it says to not sell the truth, but yes, you can buy it. If the truth is available and if the only way we can receive it is to pay for it, there's nothing wrong with doing what we have to do to obtain it.

So there's nothing wrong with us buying it. Well, I'm not going to say nothing because I'm going to bring up another point now.

Besides the issue of money and selling and besides the issue of correct doctrine or not correct doctrine in the song itself, something else we must consider.

Gators and all these boy bands and girl bands and contemporary gospel music that's always on the gospel music radio and YouTube and everywhere's casting crowns and all the other ones.

Even if you find a song that is correct doctrine. And even if they're not selling it or rather they're selling it regardless.

Who are these people? What is the origin? What is the source of these songs? From whose heart does that song come?

A person that believes in three gods, a person that participates every year in false religious holidays that they claim worship God, but those holidays that they observe do not worship God.

Now, God himself is extremely understanding of our situation. All of us have been born into Babylon, into a very corrupt and decayed and imprisoned world that we can't escape from.

As much as we try, we cannot escape completely from the corruption of this world.

God knows that, God understands that. So we have had to without choice. We had to use the worship music that has been passed down to us from false Christians, false churches, false denominations, people that are singing or selling their praises and making money, millions and millions of dollars on praising God.

We had no choice. We needed to sing songs. Amen. We needed to worship and praise God and have songs that help us worship, that help us sing praises to God.

We needed this. But now, God is providing a better way. Amen. Praise Jesus. And if God is providing a better way, then we should take it. Amen. And be thankful for it. Very thankful for it.

These songs are a blessing and a provision from God. Now, I have to tell you that these songs are created using all official intelligence.

I typed into the computer, create me a song that is a gospel song with this particular theme that says certain words.

I want to say, for example, let the New Moon rise. I said that the New Moon is the first day of each month. And that is not a Sabbath in our current time frame, but it's going to be a Sabbath in the future. Apparently, it is a day that we gather together for worship, even though it's not a Sabbath at the moment, but will be a Sabbath in the future. I said that the New Moon is the day that the moon starts to return from complete darkness. It's when you have the very first crescent of the moon. And it created the song as far as the words. I wrote the lyrics first. And then I edited the lyrics if I didn't like a particular word or sentence that wasn't totally biblical or correct or I didn't like for any reason. Make those corrections. And then give it a title. And then tell it to generate the music and the vocals to go along with the corrected lyrics. Bingo. It's done. It gives me two songs based upon all that information. Based on those corrected lyrics, it gives me two versions of that song. And then I choose which song that I like better. In this mannerism, I can ensure that it is songs that we need based on correct doctrine, biblical doctrine. That is fully acceptable for us, for his people, for his church. That has never been sold. That has never been created by those false Christians. Now, some people would say, but why is it acceptable for the artificial intelligence? All artificial intelligence is nothing more than a computer. That's all it is, a computer. And I'm telling that computer what to create, what theme, certain words I might want it to include, certain words that I don't want it to include as well in some of the songs. I'm telling it, use certain words, but don't use other words. Don't use the word rapture and so forth. So I'm precipitating in that creation. It's just a computer. I would rather for a computer to write it with my cooperation in it rather than compared to a false Christian that believes in three gods, believes in demonic holidays, believes in once saved, always saved, believes in the Catholic Church and worships the pope. I would much rather, much rather, if I had a choice, which I do, to listen to songs written by deceived people or listen to a song written by a computer, then I would choose a computer any day. Amen. The songs came out great. I love, love, love, love these songs. And I'm going to work on songs for each and every one of the holy days. We'll have a song for the Feast of Tabernacles, at least one for each of the holy days, for Purim, for Hanukkah, so long, so long, for each and every holy day. We'll have songs, multiple songs for each one, as well as songs with other themes, the blood of Christ, so forth. Songs that we already created speak of mercy and grace and the love of God, but also there's one of them that speaks about the wrath of God as well in that. So we'll have many different topics and all of a sudden we have a song about Samson, we've got a song about Miller's Ark, and I believe that these are great songs. And I look forward to both R and J for their contributions, because both of them have created songs in the past, they have. And they can take those same songs that they created in the past and put it into the song creation tool, and it will add the music to the lyrics that they've already written, and it will add the vocals. And that is wonderful. So I do encourage both J and R to seize upon this opportunity with the songs and poems that you've already written and let it add the music background and the vocals. And if you want it to, you can say, here's lyrics I've already written, base it upon these lyrics, don't use it exactly, or use it exactly, whichever you want to do, that's fine. And I do encourage new songs by both of those brothers as well as from brother AJ if you want to. But I want it to be J and R and AJ and myself, these four, working on these projects. Because these are the people that have shown interest over a length of time, for a long length of time, that J and R both have shown interest in songs and poems and creating songs and poems. This will help us do it better, faster, more efficiently, have the vocals, have the music. I praise God for these songs. They are a blessing. It would take us time to learn them, but we can do it. Amen. We can do it. God is providing it. I know it's God that is providing it. I know because this is something that has weighed on my heart for years and years and years. And if you look at the music page on the website, it's there, it's written that I don't agree with these false Christians selling the praises of God. There's nothing wrong with us buying it if we have to obtain it to give us worship music, but they shouldn't be selling it. And they shouldn't be making millions of dollars on it. They're the ones in the wrong, not us. But if God wants to give us songs that have not been defiled, that have not been written by false religious people, if we have a better option, then we need to take the better option. Now, I'm not going to throw away all the old songs. I'm not going to throw away the complete songbook that we were using. We may still sing those occasionally because there's nothing wrong with us obtaining them if that's what we need. But we will transition to more and more and more songs that have never been used by the false churches. And that's a good thing. That's a good development that we need to praise God for and be thankful and utilize, make use of. Amen. And I appreciate your support in it. But when I, like I said earlier, when I saw these verses, then I knew that the two topics was from God and not from me. Not just my will, not just what I want, but God directing me in my heart and in my mind and my thoughts what to preach today. Two topics. Music is one of them. But the other topic is alcohol, verse 20, to not be with the alcoholics. Now, if you look at the other translations, traditional translations, King James and so forth, it says drunkard. A drunkard. But what is the real meaning of the original word since it was not originally written in Greek? I mean, not originally written in English. That's what I'm trying to say. What was the actual meaning of the word? And the actual meaning of the word is a person that overindulges on a habitual, regular, often frequent basis. I also said earlier that every sermon is a challenge to unlearn the things that we have always embraced by these same false Christians that

believe in three gods and false holidays and once saved always saved.

And the list is just endless of their false doctrines. Those same people have not only passed down to us defiled music, but also defiled worship and defiled doctrines, doctrines that are not correct.

This verse, this passage in relationship also even with gluttonous people. So we've got to consider not only the alcohol part of this verse, but also the food part of this verse.

I'm sure that probably every one of us know people that overindulge in chocolate, candy, kool-aid, tea, coffee, cigarettes, cake, and they list as endless.

Does this verse teach us that we can't worship with nor be friends with nor be family with somebody that overindulges in food?

It does say that. Don't stretch out coming together with the purchasing of meat. This doesn't mean that people have to be vegetarians. It doesn't mean that.

With meat here probably we need to look at because a lot of times it's translated as meat when it means any type of food.

That's true also with the Asian words. I'm not sure if it does in this one or not, but I'm looking at the context more so.

It's really the theme of gluttonous, overindulgence, whether it's alcohol, whether it's food, the same thing, the same principle.

So no, to a certain extent, and yes, to a certain extent. We have to compare other verses so that we can understand.

If you go by one verse alone, you'll always go down the wrong road. You've got to compare other verses so that we know that we are going to understand correctly.

So as usual, let's look at other verses and also how these Greek words were used originally.

And I say Greek when we're looking at the Old Testament because the Alpha Bible is based upon the Greek Septuagint, which is more accurate and less corrupted than the Masoretic Assyrian text.

Why would we want to trust the Bible based upon Arabic and Muslims and Assyrians, right?

We would rather base it upon Greek, which is original Hebrew, because the Greek people got their language from the Israelites actually originally.

We have proven that in this ministry. Greek translation was by Israelites. Yes, the Greek translation was by Israelites. Amen.

Thank you, R. Yes. The Greek Septuagint was translated by Israelites. This Greek word in this verse, for alcoholic or drunkard, is Strong's Concurrence, great word and number, 3183.

3183. Now, a lot of people don't even know what Strong's Concurrence is, so I have to explain that as well.

It is a book made in the 1800s, late 1800s, that tells you every word in the Bible, and it assigns every word in the Bible, it assigns a number to every word in the Bible.

The number assigned to this word is 3183. So then once it assigns the number, you look up the number in the back of that book, and then it gives you a very short, precise, brief definition.

In the original Strong's Concurrence, the definition was not very extensive, but rather extremely, extremely brief.

But now we have what we call lexicons, which give more extensive explanations of these words.

When I looked at blueletterbible.org, which I use every day, blueletterbible.org, it says that Greek 3183 for drunkard is intoxicated, and it gives a very short definition.

Like I said, Strong's Concurrence gives a very short definition. However, I also went over to biblehub.com, and I use that extremely often as well, and I love biblehub.com.

And it said that this term refers to a person who habitually engages in excessive drinking, leading to intoxication.

In the New Testament, it is used to describe individuals who are characterized by a lifestyle of drunkenness, which is often associated with moral and spiritual degradation.

It says that in the Greco-Roman world, excessive drinking and drunkenness was common, social issues often linked to robbery and moral laxity.

In other words, biblehub.com is saying that this Greek word refers to a person not just drinking occasionally, not just getting drunk one time a year or twice a year, but this is referring to people that, as a habit, on a regular basis, frequently becoming drunk, on a frequent basis, and that ends up with the bad fruit of chaos, poor, bad morals, moral and spiritual poverty, even physical poverty, or overindulgence on a regular, habitable basis, frequent basis, often, every week, even twice, three times a week, four times a week, or even daily.

This is not talking about somebody getting drunk twice a year. This is talking about an alcoholic.

Someone that's getting drunk almost every day, and they cannot live life without it.

This is the way they live. It is a lifestyle of getting drunk. It is a alcoholic. And so that is why the Alpha and Omega Vowel has translated it as alcoholics, rather than a drunkard, because what is a drunkard?

Is that a person that gets drunk once or a thousand times? What is it? The alcoholic, we know what it is. Alcoholic is a person that is getting drunk all the time, that can't live life without it.

They are addicted to it, and it ruins their life and results in chaos, arrest, poverty, poor health, and more and more problems, fighting, fussing, everything.

That's what it's talking about. Let's go over to 1 Corinthians 5. 1 Corinthians 5. Verse 11.

1 Corinthians 5, verse 11. I'll give everybody time to get there. It says, verse 11, but actually I wrote to you not to associate with a so-called brother, if he is an immoral person, or covetous, or idolatrous, or reveler, or alcoholic, or swimmer, not even to eat with such a one.

Notice that Paul is saying to the Corinthian church that he's writing about so-called brothers, people that claim to be Christians.

But yet, their life has not changed after they supposedly got saved. They still live for the devil.

You can't tell that they are a Christian in the way that they lived. That's what it's talking about, that he doesn't want to be a Christian.

That he doesn't want you to associate not even to eat with a person that claims to be saved, but yet you can't tell that they're saved in their life, their lifestyle.

You can't tell that they're saved. And that's a lot of Christians, that's a lot of Christians, especially those people that go to the rock and roll churches where it sounds like rock music, it is rock music, they turn off all the lights during the worship ceremony, and it looks and feels and

sounds just like if you have paid \$30 a ticket to go to a rock music concert.

And that's the way their worship music sounds like, looks like, and feels like. And those type of churches teaching hyper grace, no law, no commandments, and they may teach that you need to get off the drugs.

They actually do teach that you need to get off the drugs and that you need to stop being an alcoholic.

They actually do teach that. But they don't teach the Ten Commandments, the Sabbath Day, the biblical holy days, one God only, not three, and that you can lose your salvation.

They don't teach that. They teach all you've got to do is say one prayer and you are saved, but that you do need to clean up your life.

They do say that. I've got to be honest, they do say you've got to clean up your life, you've got to stop being a drunkard, you've got to stop doing the drugs, and they'll help you clean up your life.

But you can do all that and still not get to Heaven. You can still do all that and not be saved.

There are people that go to the AA meetings, alcoholic anonymous meetings, and other drug rehab and alcohol rehab centers, places, and you get delivered of the alcohol and you get delivered of the drugs.

But that doesn't mean that you are saved. And so they're still doing the Satan music, and they're doing it in what's supposed to be the house of God.

And that's not right. That's not right. And so that type of people, we've got to be careful how often that we associate with them, how much time we spend with those people, and definitely not be in yoke to them in their churches, participating in their darkness. Amen.

But the word here for alcoholic is that same Greek word, 3183, that we see in Proverbs to not associate with those people.

They're always telling us the same thing that Proverbs tells us, to be careful who we spend a lot of time with.

This is not saying that we can't say hello. This is not saying we can't work at the same job, whatever.

But how much time and how much you trust them and go into the same church and believe in their doctrines and believe in their teachings, we have to be careful about such things.

But again, is it talking about a person that gets drunk once a year, twice a year, three times a year, or is it talking about a person that gets drunk on a regular basis, as a habit?

The definition of that Greek word, when we compare it, every time it's used in the Bible and in what context it is used and what the Bible does say about drinking and what the Bible does not say about drinking and how it was used in other books back in the years of the BC years and the first century AD and the second century AD and the third century AD, how was that same Greek word used in those centuries and those generations?

We've got to consider all of this. Just like we considered how is the word pharmaceutical, how is that used in the time of the writing of the Bible?

We have to do the same thing with this word. And what was in Paul's mind? And what was in Solomon's mind or whoever that wrote that particular proverb? What was actually in these men of God, their minds, when they were speaking this, when they were writing this?

I guarantee you that they were not talking about a man that gets drunk once a year.

Oh, he got drunk one time this year. Stay away from him. He is evil. No, that's not.

Absolutely not what he's talking about. We looked at chapter 6, verse 10, 1 Corinthians 6, verse 10.

Nor these, nor the covenants, nor the alcoholics. Again, the same word, no revelers.

So definitely the Bible says that a person that is getting drunk on a regular basis weekly is more than just weekly.

It's more than just weekly. An alcoholic is what it's really talking about. And I guarantee you, an alcoholic, he gets drunk more than once a week. I've known a lot of alcoholics.

My Uncle Beacher was an alcoholic. Ain't that? Okay, I'm going to compare two different uncles with mine. Buster and Beacher.

Uncle Buster, he loved his beer. He's the one that introduced Busch beer, that particular brand to me.

Thank God he did, because that's one of the very best beers out there to me. And me and him, we'd sit around the table and talk and play cards and drink our beer.

And it didn't hurt anyone. Nobody ever got hurt. And then there was no bad fruit from it. We talked about God, talked about the Bible, talked about other issues.

And I got to develop a very, very, very close relationship with my uncle for the first time in my life.

And that was very important to me and very special to me. There was no bad that came from it.

We didn't get drunk every day. We didn't get drunk every time we talked or every time we hung out together.

Then I would compare you to Uncle Beacher. Uncle Beacher was an alcoholic. And if he didn't have a drink even one day, his hands would be shaking as if he has Parkinson's disease, even though he did not have Parkinson's disease.

His hands would be just shaking like everything until he had a drink, because his body was reacting to the absence of what it was addicted to.

And so he had to drink, because he had trained his body to treat alcohol like blood, that it was what the body required.

But it takes time. That doesn't happen overnight. That doesn't happen in one week or one month. That happens with years of drinking, drinking, drinking, drinking, drinking, drinking, drinking, drinking. Amen.

I try to have it every day. And it's sad. It's sad. He was a good man. And he read his Bible every day. And I'm sure he prayed every day. But he wasn't saved. Amen.

And I've known many, many other alcoholics. I have known many alcoholics. If I don't know anything about something, I won't preach it if I don't know anything about it. Amen.

But I speak of things that I know about, truly know about. And there is a great difference between a man occasionally overindulging in alcohol or food.

And say, for example, on the food issue, we all overindulge a little bit here and there with the food.

But then you've got people that weigh 300 pounds and 400 pounds and literally even 1,000 pounds.

And I know that some people can't exercise and can't walk because of issues with the knees.

I know that some people have to take medicine, injections or pills that cause them to gain weight quickly and uncontrollably.

I know that there are situations that are difficult for people to handle, especially without wise counsel. But I will use the words of my grandmother that she was a very, very straightforward and honest woman. And everybody admired her for how straightforward she was and very honest that she was and how she would just put it out there, whether it would hurt your feelings or not, because sometimes you've got to hear the truth. And she would say that she would starve herself to death before she would ever allow her body to be like that, 300 pounds, 400 pounds, 500,000 pounds. And I agree. I would too. There's a certain point in which you see your body changing, whether it's from a medicine or whether it's from overindulgence or whether it's from lack of exercise because you're in a wheelchair or whatever. There's a certain point in which you see your body changing and then it continues and then it continues. And then there should be a point in which you cry for help. And there should be a point in which you say, no, doctor, I'm not going to take this crap. Look at what it's doing to my body and you say it's going to help me? Look at me. It's hurting me. I don't have to do what you say, doctor. You're not my boss. I can choose to take this medicine or not. It's not the law. You cannot put me in jail if I reject this medicine. People need to stand up for themselves and do something wise to help themselves. There's a certain point in which you say, I'm not going to allow this to get worse. I'm going to take action. I'm going to start exercising. I'm going to start eating right. I'm going to stop taking this particular medicine that's causing me the problem. Whatever. There's a certain time in your life when you've got to make wise decisions. Amen. So if I apply the verses about gutting me of food, a person that is only 10 pounds overweight, I'm not going to see that the Bible is talking about that person. But when I look at a person that is literally 400 pounds, then yes, the Bible is talking about that person that is not exercising wisdom, even if it is not caused by food. Foolish people, the wise versus the foolish. And we were all foolish at one time. And we were all at one time either alcoholic or homosexual or involved in witchcraft or believed in three gods or believed in all kinds of false doctrines and false teachings and false churches and cults and false preachers. All of us at one time was a fool to be blinded by and deceived by false doctrines, false teachers, false churches, false denominations, false religions. But there's a time that we grow up and there's a time that God reveals and there's a time that God delivers us and there's a time that God starts for the first time really and truly talking to us instead of us saying that it was God talking to us. A change in our hearts, a change in our minds, a change in our lifestyle. This is what the Bible is teaching is that instead of trusting false Christians that have not made a change in their lifestyle that we need to more associate with the wise, that we need to associate with churches and pastors and denominations and Christians that have actually changed their lives, that God has changed their lives and God has changed with our doctrines and their way of thinking. Amen. All of us must be born again because all of us was born into an upside-down, corrupt, inside-out, demonic world. So all of us, every one of us must be born again, born of the Spirit, born of the water, through baptism, received the Ghost of Jesus Christ, The Holy Ghost, not an evil ghost, but The Holy Ghost of Jesus Christ, his soul, that dies for our sins. We must be born again. We must be baptized. We must repent of our sins. We must repent of legalistic doctrines that says that if a man enjoys one cup of wine for his dinner, or a man is sitting with his uncle or his buddy or his neighbor, sitting around the table, having a few drinks together, that that's a sin. That's Pharisee legalism, and the Bible never says that, that that is a sin. There's a difference between an alcoholic and a man that's just living life. Amen. Now, I'm going to bring up this woman named Tammy who used to come to the services. She's going to argue with me about this. She said that, why would you ever need alcohol? Why do you need it? If you've got God, if you've got Jesus, if you've got The Holy Ghost, why do you need alcohol? My response to her right now in this moment is, why do you need coffee? Why do you need tea? Why do you need water? Why do you need cake? Why do you need a steak? Why do you need chicken? Why do you need eggs? Why do you need any food or any drink? Why do you need music to worship? Can't you just worship about music? Why do you need a car to drive? There's nothing wrong with living life. The book of Colossians chapter 2 warns us about religious Pharisees that won't judge us for drinking alcohol, for celebrating, for having holidays, for having celebrations, for eating meat. So long, so long. They think that it makes them pure and they think it makes them holy because they never ever drink and they're holier than me and they're holier than thou because they have never drunk anything in their life. Well guess what? They're not holier than me, but what they are is more boring than me. There's nothing wrong with living life. The Bible says that the wine makes the heart merry, makes it happy. That's what the Bible says. The wine makes the heart happy. That's not a bad thing. The book of Deuteronomy encourages us to use some of our tides, second tide, to buy alcohol. It actually says that, but you'll never hear that. They will never ever ever read that verse in those Pentecostal churches. Amen? The Bible actually encourages you to spend a second tide not only for your travel, your gas money, your hotel, your campground, your tent, camping supplies, whatever you need for the holy days, but also even to buy the alcohol for the holy days because at the holy days you want to be cheerful, uplifted, joyous, laughing. A holy day is a time of celebration except for, of course, the very solemn Passover and the very solemn day of Atonement. But all the other holy days are days of dancing, singing, rejoicing, and the wine helps in that. Just like coffee helps us to wake up, the wine helps us to be joyous. And that's not a negative fruit. That's not a negative thing. But because we have known alcoholics, because we have known people that could not control their alcohol, we

have that bad image of it and then we become scared of it because we've heard all the horror stories because we knew an uncle that kept going to jail every night or every week, keep going and keep getting arrested, or he had a car wreck.

That's another thing. Uncle Beecher, that was an alcoholic. I don't know if alcohol was involved or not. Probably was.

But he had a car wreck and he wasn't the driver, but he still went to prison for years and years and years because they had killed somebody in the other car.

But whoever was driving, if it was alcohol, there's a difference between a man that can't drink and drive and a man that can.

And I know that you have always been brainwashed and programmed by TV commercials and advertisements in the magazine and articles in the newspapers and videos on the Church of YouTube and so on and so on and so on and so on.

All the program and all the brainwashing that you should never ever ever ever ever drink and drive, period.

Zero. End of discussion. And yet, by law, in the United States, you can, and probably all nations, I know in Korea you can, in America you can, you can drink and drive legally, but you have to be able to control your car, control your feet, control your hands.

You have to be able to control the car and drive safely. So it's not a matter of that drinking is wrong or that drinking and driving is wrong, but rather it is a matter of can you control the car, can you control the alcohol, can you control yourself?

And some people can't control the alcohol as well as other people, and that has to do with character.

It really does. I've heard people try to claim that the alcohol changes them into a different person, and that is bull crap.

I know what I'm talking about. I started drinking when I was very young, drank a whole lot, and got drunk a whole lot, and drunk about maybe once a week, probably like every Friday night.

But I never became an alcoholic even though I drank a whole lot. When I say I drank a whole lot, I mean many years and pretty often, but I'm saying I was still able to hold a full-time job ever since I was 17, even 16, that I held a full-time job, was able to pay my bills, was able to move out when I was 17 or 18 years old and move out on my own, bought my own car, paid for my own car with my own money.

I was never homeless in my life. I've never been arrested for a DUI. Well, no, not a DUI. Never had a DUI ticket, but I've done a lot of drinking and driving because I'm able to control the alcohol because of my character.

And no, the alcohol does not change anyone. The only thing that alcohol does is bring out who you really are.

I guarantee you that. I don't care why anybody says I have been around more drunkards and more alcoholics and more people that are not drunkard and not alcoholics but drink on a regular basis by the thousands.

And that's not exaggerating. I've been around the block. I've lived life. I have lived life.

I'm not young. I'm not in my 20s. I'm not in my 30s. People that are in their 20s and 30s, they are still very young.

I look back in my lifetime when I was in my 20s and in my 30s and all the foolish, stupid mistakes I made. Amen.

But I have been around the block a million times. I feel like even though I know that reincarnation is not real, I have lived a life at my age that other people at my age that my life compared to them is I have lived three lives, even four lives compared to them and how much that I have experienced.

I am an experienced person. A lot of people, they live in the same town, the same state, all of their lives and they never move.

They're still, when they're 80 years old, they're still living in the town they were born in.

There's a lot of people in this county that way. That's not me. I have lived life. I have a lot of experience.

I'm talking about a lot of experience under my belt. And with this large degree of experience, I can promise you, alcohol doesn't change anyone.

What it does is it brings out what's hidden in their hearts. It brings out a true person, whether it is a childish person or an immature person or an angry person or a bad character or a wicked person or a person that wants to fight if it's a person that is angry and bitter.

Whatever it is in that heart, the alcohol brings it out. And I'm going to tell you, if you want to know the truth about what is inside somebody's heart, give them some alcohol because it is a truth serum.

Literally, literally, it is a truth serum and the truth will come out in them every time if you give them enough.

Let's get back to the scriptures and bring up some other points. In these verses, it's talking about people that really can't control their alcohol and they're drinking it way, way, way, way too often.

And it's ruining their lives and it ruins the lives of the people around them and it results in bad fruit.

That's what it's talking about. Now, this Greek word, 3183, it comes from another Greek word related to it or it may even be an extension or a variation of the same word, but it's 3184.

So 3183, the word we've been looking at, comes from 3184. And 3184, instead of speaking about if the person is the actual drunk, the actual being drunk, actually being intoxicated.

So let's look at one of those typical examples in Matthew 24. And this is very important and very relevant because on any doctrine and any teaching, we need to look at enough Bible verses to give us a large enough of a measurement of Bible study.

Instead of looking at only one verse or two verses or three verses, we need to look at enough Bible verses for it to actually be an extensive and thorough and correct and accurate Bible study to where we can come to the right and true conclusion rather than the conclusion that we want it to be or have been taught that it would be.

In Matthew 24, going down to verse 49. Verse 49. And begins to beat his fellow slaves and eat and drink with the alcoholics. So verse 48.

But if that evil slave says in his heart, my master is not coming for a long time and begins to beat his fellow slaves and eat and drink, notices eat and drink with the alcoholics, the master of that slave will come one day when he does not expect and at a time when he does not know.

So this is a person that thinks the Lord is never coming back or is going to come back hundreds of years from now rather than four years from now.

It's a context of a person that's not really watching for the coming of the Lord.

That's not going to be counting the days like it should be after the param prophecy fulfillment that we'll be able to start counting the days according to what the Bible says in Daniel chapter 12 that it tells us the exact number of days from the param prophecy fulfillment of the abomination of desolation, which is the anti-Christ actually claiming to the world that he is God.

From that day that the anti-Christ claims to the whole world that he is God until the coming of the real God, Jesus Christ, has exactly 1,335

days.

That's not my interpretation. That's not my opinion. That's Daniel chapter 12 compared to many other Bible verses. And so we have all those Bible verses laid out for you on the website at [isawthelightministries.com](http://isawthelightministries.com).

Tradition, religion, false preachers tell you that you can never, ever, ever, ever know when Jesus is coming back.

And this person in Matthew 24, it is describing a person that thinks the Lord's coming is far, far away.

And when you have incorrect doctrine, it has bad fruits in that. And so this person that's eating and drinking with people that are out of control, and this man is out of control, beating his fellow slaves, his fellow servants, his brothers, his co-workers.

He's fighting. He's showing bad fruit. This is much different from a man that might get drunk even just once a week or once a month or three times a year that can control himself that's not fighting, that's not causing trouble, that is watching for the return of the Lord, that is living a lifestyle of holiness.

But he might be just overindulging very occasionally. It's different from an alcoholic.

It's different from this person right here. Let's go to J chapter 2. J 2. I mean, let's just keep reading so we get a large enough comparison of Bible verses.

J chapter 2 is extremely important to this topic. The context of J 2 is that Jesus is at a wedding.

And you know that at a wedding traditionally in many cultures, in many locations, there is alcohol present and there was absolutely alcohol present there at this wedding where Jesus is attending.

A lot of people today, they would leave because they're religious, legalistic Pharisees that would be like, ooh, these people are wicked.

I don't want to be here. I'm leaving. That's not the attitude that Jesus had. Absolutely not.

He stayed. And I'm just going to start reading in verse 1, chapter 2, verse 1. On the third day, there was a wedding in Canaan of Galilee, and the mother of Jesus was there.

And you know that she was a good woman, and both Jesus and his disciples were invited, even all of his disciples as well, to the wedding.

So obviously, these are good hosts. Amen. This man and woman getting married are pretty decent people if they're inviting Jesus and the disciples and married.

And verse 3, and the wine ran out. Why would they run out of wine? Obviously, people were drinking it in large numbers to be able to run out of the wine.

And the mother of Jesus said to him, they have no wine after they ran out. And Jesus said to her, woman, what does that have to do with us?

My hour has not yet come. The reason he said that is because he knew what she wanted him to do, that she wanted him to perform a miracle to bring more wine, not just run to the store.

But actually to present wine as a miracle. She knew that he could do that, and he knew that that is what she wanted.

And basically, he's saying that it might be too early to start working miracles publicly because this was his first public miracle.

Now, of course, his family would have already seen miracles in private. That's how she knew that he could do something about this.

And he was thinking that it might be too early to start working miracles in public where people in large numbers can see.

That's what he's talking about. My hour has not yet come. Verse five. And his mother said to the servants, whatever he says to do, do it.

Now, there were six stone water pots set there for the Judean custom of purification, containing 20 or 30 gallons each, full of water.

Jesus said to them, fill the water pots with water. So they filled them up to the brim, all the way up to the rim.

Verse eight. He said to them, draw out now and take it to the head waiter. So they took it. And the head waiter tasted the water, which had become wine, and did not know where it came from.

So the servants who had drawn the water knew. The head waiter called the bridegroom.

He said to him, every person serves the good wine first, and then the people. When the people have drunk through intoxication, when the people are drunk, then who serves the poorer wine, the wine that is not tasting as good.

Because once the people are drunk, they don't care what it tastes like. That's the truth.

You drink the best-tasting beer or alcohol or wine first, and then when you don't give a crap anymore, then you drink whatever you got left in the house.

That's what he's saying. But you have kept the good wine, the best wine, until now.

Last. You've saved the best wine till last. That is what the head waiter says to the bridegroom. Going down to verse 11, this was the beginning of signs that Jesus did.

Now, just think about this. Even though Jesus had reservations about the timing of beginning of the miracles, nevertheless, he did do it because of his mother's request, out of respect and honor for her to do what she requested, and perhaps also out of respect and honor for also the host that had invited him as well, perhaps for that reason also.

He did do it. Now, he could have said, take only one of those pots, because there was more than one pot.

There was more than one pot. He could have said, bring me one pot and turn only the one pot of water into wine.

But instead, it was multiple pots, and he turned all of them to wine. He also had instructed them to fill them up to the brim.

He could have said, fill each pot only halfway. But instead, he instructed to fill every pot completely full, all the way up to the brim.

He knew what was going to happen. He knew that they had already been drinking, right?

He knew that, too. If it was wrong to drink, or if it was wrong to drink a lot, if it was wrong to get a buzz, if it was wrong to get drunk on occasion, on a special occasion, as it was a special occasion, you don't have a wedding every day in that.

Well, there's a wedding every day somewhere on earth, but you're not invited to a wedding every day.

You're not attending a wedding every day. It was a special occasion. When we look at enough bible verses to where we can truly say that we have studied it extensively, then we can come to the right conclusion rather than looking at only one or two verses.

We look at verses that warn against overindulgence, but we also look at verses where they indulge as they were here.

They were overindulging here, but it was a special occasion. It wasn't every day.

Context is important. Amen. He could have filled only one pot or even halfway, but he filled all the pots all the way full with wine.

He knew that they would continue to get even more intoxicated. Jesus would not do something that would call somebody else to sin because of



what he did.

Absolutely not. He would not do that if it was sinful. Let's look at Acts chapter 2 now. Acts 2.

Verse 15. This is on the day of Pentecost, which is a biblical holy day that all true Christians should observe.

Here we are reading about an event on the day of Pentecost when The Holy Ghost came down and the people spoke in tongues, and it was after the death and resurrection of Jesus Christ.

And yet here is the New Covenant Church still keeping the biblical holy days. This New Covenant Church of Acts 2, after the death and resurrection of Jesus Christ, still believed in and kept the biblical holy days that had always been established from the Old Testament and into the New Testament and even today and even when Jesus comes back according to what the Bible says in Isaiah and Zechariah.

Both tell us that the holy days will still be commanded even when Jesus comes back.

Here in Acts 2, in this context, verse 15. For these men are not drunk as you suppose or as you think, for it is only the third hour of the day.

So some people that were present there that heard these people speaking in tongues and so some people thought these men are drunk.

But Peter says they're not drunk. But why does he say they're not drunk even though he knew it was actually The Holy Ghost speaking to these people?

Other than that, why did he say that they're not drunk? He could have at this point of time, he could have said to them, they're not drunk because they don't drink.

But he didn't say that. He could have said they're not drunk because they're Christians.

But he didn't say that. He did not say they're not drunk because they're Christians or because they're saved.

But rather he said they're not drunk because it's only the third hour of the day.

It's still early, about nine o'clock in the morning, third hour of the day, starting at six o'clock.

It's only nine o'clock in the morning, they're not drunk yet. That was his reasoning that he chose to use, that he could have chose other reasonings, but he chose that particular reason to explain it, to speak it forth.

They're not drunk. It's too early in the day to be drunk. That's really something to think about because he could have said, if he really believed that, that a saved person should never be drunk and they're not drunk because they're saved, he would have said that.

But his mentality, what was in his mind was it's too early to be drunk. And that was the reasoning that he went with in his explanation.

That's very telling if we're honest with ourselves, if we want to be honest with ourselves.

Some people want to deceive themselves. We should not want to deceive ourselves. We want to be honest with ourselves because that is exactly his reasoning compared to what it could have been.

Correct doctrine is important. Correct doctrine. I'm not here today to encourage people to get into a habit of drinking and become alcoholics and ruin their lives.

That is not my goal today. But my goal today is correct doctrine. That should be all of our goal. All of us should have a goal of correct doctrine because when your doctrine is not correct, then you end up wrongfully judging someone and claiming in your heart, in your mind, and perhaps even with your words that that person is insane.

And that's not right if they're not insane. If you're condemning them for doing something that's not a sin and you're claiming that it is a sin, the Bible does warn about that.

The Bible does warn about that. And that's a sin in itself. That is a sin in itself to wrongfully condemn someone. And I think that all of us have at some point in our lives wrongfully condemned someone to something.

It may be this topic or it might be a different topic, but I know I'm guilty of it.

And I believe that every one of us has been guilty at some time in our lives of falsely condemning someone for something based upon false doctrine or poor thinking or poor judgment or false interpretations of our own or false perceptions of our own.

So that's why this is important. It is important that we not judge, condemn someone wrong.

Now, at my age, I barely ever touch alcohol anymore now that I'm older and I've got to watch my health and my health issues.

But I occasionally still enjoy a little bit of liquor, a mixed drink. I had a mixed drink just yesterday.

But it's rare now at my age. But if we had a younger man come into the congregation that is drinking once a week or even twice a week every week, but he's not getting drunk twice a week.

He's just drinking twice a week. That's the difference. And that same man got drunk, I'm going to say, for example, on the top of my head, I'm going to say maybe he gets drunk once every two weeks.

Would I condemn him? No, I absolutely would not. It would never enter my heart. It would never enter my mind that that man is in sin because he gets drunk once every two weeks.

I would not condemn him in any way, in any shape, in any form, and neither with God, especially if he's dealing with difficult issues, difficult marriage, as many people do have issues.

And people would say, but that's not the correct way to deal with your issues. And I would say it's not the only way, but neither is it wrong to do what you have to do to relax yourself.

Kind of forget your troubles for a few minutes, a couple of hours. But then, yes, work on the issue.

Do something to actually solve the problem. The alcohol won't solve the problem. It's just going to make you feel better for a little bit. But that's not wrong.

So that person has to still yet work on the problems. But it doesn't mean that he must stop drinking, and it doesn't mean he must stop getting drunk ever.

Absolutely does not mean that. So what about the verse in Ephesians? I'm thinking about chapter two. It says, do not be filled with wine, but be filled with The Holy Ghost, because being filled with wine is debauchery, it's waste, it's painful.

What about that verse? I would like for you to show me the word sin in that verse or in the previous verse or in the next verse.

The word sin is not there. It doesn't say that it's a sin. It's just saying it's a wasteful thing and is a wasteful thing. But I think every one of us wastes time, wastes energy, wastes money.

I think that every one of us wastes, every one of us. I think that every person listening to my voice wastes, but that's different from sinning.

It's good advice, what he gave. I'm not going to say that Paul's advice was wrong advice.

It's good advice, but that's all it was. It wasn't a command. Thou must not ever, ever get drunk because you're going to burn in the lake of fire. That's not what it was. It was only Paul giving pastoral advice, good advice, that we need to seek to be filled with The Holy Ghost and do that every day on a habitual basis to put on the full armor of God, to walk in the Spirit, to walk in the center of God's will, to be a holy man, a holy woman, become saints.

But I'm going to name a saint to you, Noah. And he got drunk and naked, and God did not condemn him for that. God did not judge him for that. God did not punish him for that. People would look at the curse upon Cain, but who pronounced that curse? Noah did.

Noah did. Noah is the one that said, come here to me. Why did you do this? Why did you cover me up? Why was you talking about me? Why did you do this? Why did you disrespect me? I curse you and your descendants. Noah himself was not cursed for having gotten drunk. Noah didn't get drunk all the time.

I guarantee you that. He was a man of God, a man of God that occasionally got drunk.

And I guarantee you, and I promise you, that Noah will be in the kingdom of God. Amen?

Look at 1 Corinthians 11, 1 Corinthians chapter 11. We have to understand that Paul never brought new law into the church. When we think of Ephesians where he talks about being not filled with wine, but be filled with The Holy Ghost, that was not a new law. Paul never, never, never, never established new law for the church. Absolutely not.

Paul was not a lawgiver like Moses was. If you want to know the law, then look at the writings of Moses. He was the lawgiver, not Paul. Paul never did establish a new law of any kind. Absolutely not. So show me in the law, the Torah, show me in Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

There's first five books of the Old Testament. Show me in the law. Thou must not get drunk. It doesn't exist.

Let us not make up a law that was never written in Scripture. Let us not make up, based upon what we've always, always, all of our lives been taught by religious books, religious sermons, religious people, Pharisees, same people that have sowed the praises of God.

1 Corinthians 11, verse 21, context is Paul's instructions for Passover. How we are to keep Passover, chapter 11, 1 Corinthians 11, verse 21. For in your eating, each one takes his own supper first, and one is hungry and another one is drunk.

Now he's condemning and telling the church that they're doing wrong because it's Passover evening and Passover is supposed to be a very solemn, like I said earlier, Passover is not one of those celebratory holy days.

Like you have the feast of Tabernacles and Pentecost, those are the times to celebrate and overindulge. Those are days like that waiting feast to overindulge. But Passover is not a day for overindulgence.

Passover is solemn, where we are concentrating on the blood and the death and the sacrifice of Jesus Christ.

There's a very different occasion, and he is instructing the church and condemning the church for overindulgence in that context.

And if we read this whole chapter, which you feel free to do after the sermon if you want.

But we can read this whole chapter, and he's not condemning them for getting drunk after all he actually tells them later in his helping find this verse.

It says, do you not have houses to eat and drink in? Verse 22, what? Do you not have houses, homes, and rich to eat and drink? He's not talking about drinking water, he's talking about getting drunk.

He says, you're all coming together for the Passover meal and you're drunk and you're not waiting for each other.

Don't you have a home to drink and eat in? That is very telling if you're honest with yourself and if you actually care about the truth.

Paul right here, he's saying, he's not saying don't get drunk. What he's saying is don't get drunk at the Passover, when you're doing the Passover communion.

So this is why we only take one sip. There's no verse in the entire Bible that says take only one sip.

It doesn't say it. But we do look of where Jesus took the wine, he took the alcohol in his hands, that cup of wine, he blessed it, and then he handed it to the next person.

And all of them drunk from the same cup. So if they're all drunk from that same cup, then obviously they're not drinking a whole cup. Amen. They're just taking one sip each so that there would still be enough for the next man and the next man and the next man because there were 12. Amen.

So counting Jesus, there were 13 men that had to share the wine in that one cup.

So that's how we get that it's one sip. But Paul is not saying that you should never get drunk, that don't get drunk here at the Passover communion when you are gathered together for the holy ceremony of communion.

But it is very relevant that he does not say actually anything wrong about getting drunk.

It's just the context in which they're doing it. He says, don't you have houses for this?

Don't you have homes for this? That's very telling. And let's go over to the book of Psalms 23, Psalm 23. Now, of course, we're reading from the Alpha and Omega Bible, which is a restoration of the oldest scriptures that we can find.

Psalm 23, verse 1. I'm going to give everybody time to get there. Some people may still be turning in their Bibles. Psalm 23, verse 1. Jesus tends me as a shepherd, and I shall be destitute of nothing, meaning I have what I need.

It may not be as much as I won't, but I have what I need. Verse 2, in place of green grass that has been made me dwell, he has nourished me by the water of rest.

He has restored my soul. He leads me in the path of righteousness, as his name says.

Yes, even if I should walk in the midst of a shadow of death, I will not be afraid of evils, for you are with me.

Your rod and your staff, these have comforted me. You have prepared a table before me in the presence of them that afflict me.

You have surely anointed my head with oil, and your cup is like the best or the strongest drunkenness.

Drunkenness, the best drunkenness. That's the actual Greek word. In that verse there is 3184, the very same word that's used at the marriage feast in J 2, where the people were getting drunk in the presence of Jesus without him condemning them.

There's the same Greek word as Acts chapter 2, where Peter said that these people are not drunk.

So we cannot deny what this says. We can't deny what this says. We know that the Masoretic Assyrian text does not say this, but rather it says that my cup is full, my cup is overflowing.

Kind of cup. Amen. Not a cup of wine. I mean, it's not a cup of water. It's a cup of The Holy Ghost, which is represented more, although it's sometimes represented by water.

The Holy Ghost is more so represented by wine, and it's better represented by wine, because you can drink water and not feel no difference. When you drink wine, you're going to feel a difference. Amen. And this cup is overflowing, and the Assyrian manuscripts, King James, so forth, overflowing, meaning that you have plenty to drink.

It is a drinking cup. You've got plenty to drink. It's not half full. It's not almost empty.

And of course, it's talking about the measurement of The Holy Ghost. It's what it's really talking about is that we should want all The Holy Ghosts that we can get, even overflowing. Amen.

We should want all of the presence of God that we can get and ask for it. Amen. But it's very relevant that in the Greek, it actually uses the word for drunk, that not only are you looking at the cup, but you're actually drinking the cup.

The cup is useless if you're only going to look at it, right? If you're asking for The Holy Ghost, are you going to ask for The Holy Ghost and then say, okay, that's pretty, but I'm not going to drink it?

I'm not going to take it inside me? The Holy Ghost is only useful only if you utilize it, use it, take it inside your body.

And even though Passover starts with, and that's the key, Passover is the start of your salvation.

We get baptized at any time of year, we get baptized in water. But we need to be baptized with The Holy Ghost. Amen.

If you're baptized only with water, that's good, but you need The Holy Ghost.

And without The Holy Ghost, the Pentecost Holy Ghost, you are not fully saved and you will not inherit the kingdom.

There is a journey of salvation. Yes, we are saved now. Once we are baptized into the truth by a true pastor that actually knows the truth and preaches the truth and doesn't believe in the trinity of three gods, that believes in one god. Amen.

We have to be baptized by a true minister, and that's the start of our journey.

But then after that, we have to drink the wine, the one sip. But then after that, we have to keep growing up, becoming more mature.

And a person that takes one sip out of the entire year and is afraid to take a second sip And a third sip is a coward, not living life, a boring person, a legalistic person, a person that lives in fear. Amen.

Now, of course, we make exceptions for people that have been alcoholics in the past.

They cut and control themselves and they need to abstain. And they should stick with only that one sip at Passover and stick with that and that's it.

That's all they need to drink because of their past, because of their problems. And we have to make exceptions if you've got mental health issues that you have to stay very, very careful about alcohol.

We make exceptions and we definitely tell the girls, the females, the women, to abstain for the most part.

Yes, you can have a full glass of wine with your dinner. Yes, you can have a glass of wine when the guys are getting drunk.

But women should never get drunk, ever, because women are women and men are men. And the big difference between men and women, huge, huge, huge difference between men and women, huge, huge, huge difference in the way they talk, the way they act, the way they think, and what they can do and what they can't do and what they should do and what they should not do. Amen.

And women need to be ladylike and maintain control. And men also need to be able to maintain control. But that doesn't mean that they can't have a real strong buzz, and it doesn't mean that women can't get a buzz.

But what I'm saying is in comparison to the men, in comparison to the men, women should drink a whole lot less, a lot less often, and less amounts.

Their bodies are smaller, they weigh less, they have a smaller frame, they're shorter, so they're not going to be able to handle the alcohol as much, plus they're carrying babies and they're nursing babies.

So in these contexts, women have to be very careful about such things. But men don't have to worry about nursing babies and being pregnant.

And men can fart and men can burp, right, much more than a woman can without disgrace, right, because that is the nature of a man.

Men are rough, and men have that rough texture, a little bit of rough mentality. A man should have a little bit of rough mentality.

A man should not be overly soft. So there's differences. Men should get together, have a few drinks with their buddies, and watch the UFC, watch the boxing.

That is the way that men bond. And that's important for men to bond, just like it's important for women to bond with one another. Amen?

And men bond with other men in a different way than what women bond with women.

There's difference. Men need their time with other guys, with alcohol, absolutely.

And I know it's difficult for different people in different contexts and different situations.

We make exceptions. So I speak in general terms. In general terms, God is not really happy with a man in his 30s if he does not have mental health problems, if he does not have schizophrenia, if he does not have cancer, if he does not have certain problems that he has to be careful about, and yet he's in his 30s and is scared to death of drinking or has a legalistic mentality of drinking or just doesn't want to drink because he's not interested in it.

Any of those, it's not very manly, it's not very mature. It's childish, it's immature, and it's fear.

And it's going on, well, I'm not interested in it. I don't want to do it because I'm inexperienced.

That's what it is, inexperienced. You haven't lived a life. You haven't drunk a cup of life. People need to drink a cup of life.

I'm reminded right now by The Holy Ghost that God says, yes, you will drink the cup of my wrath.

And he says that even to Christians, true Christians. The Bible says this more than once, that you say to me, he says.

He says, you say to me, no, I will not drink of your cup of wrath. God's anger. And God says to every person on this earth, oh, yes, you will. You will, and I will make you drunk on it.

You will drink from my wrath. You will drink from my anger. And what that means is this, is that we cannot escape. We cannot escape that every one of us, the reality is that every one of us fall short of the glory of God, including myself, and that every one of us gets what we

deserve, and that none of us are going to get away with it anytime.

I believe in mercy. I believe in grace. God's mercy and God's grace is overflowing, and I'm drunk on his mercy, and I'm drunk on his grace and his mercy.

And it's good to sing songs of his grace and his mercy, because his mercy and his grace is truly overflowing.

It's real. But also, his anger and his wrath and his punishment for our sins is also real.

And I cannot understand people. I cannot understand people that when something bad happens in their life, and they say, what have I done to deserve this?

Because I can always think of something I've done to deserve his wrath. I can. I can always think of something I have done or have not done that I deserve greater punishment, greater punishment than what I get.

He's very merciful. He really is very merciful. But we shouldn't hate ourselves. Neither does God hate us, and neither does he want us to hate ourselves.

But he wants us to accept also his mercy and his grace. We've got to have that proper balance.

God does. He has that proper balance. He says, I will not be angry with you forever. He says that in Scripture. Amen.

He pushed away his wife, Israel, and also his wife, Judah. He pushed them both away and gave them both the writing of divorce. He said, get away from me.

You're both whores. He said that to his wife. He called his wife, both of his wives whores. It's written in the Bible because that's what they were.

They were whores. Going after false gods, Assyrian gods, three gods, Trinity gods, Christmas gods, Easter gods, Sunday gods.

He was going after all these false gods. He said, get away from me. I divorced both of you. Amen.

But then what did he do? He said, welcome back. I want you back. Come back to me because I love you.

I called you by name. I'm the one that chose you out of the dirt. I'm the one that called you up out of your blood. I'm the one that called you out of nothing.

Gave you a name. Put my breath in you and put my spirit and my soul in you, my breath of life, and I breathed into you.

We are not unwanted orphans. We are not unwanted children. We are gods. We are the apple of his eye.

He loves us and he cherishes us, and he wants us to come back as the prodigal son.

And we have to make those mistakes. We have to fall. Because if we never fall and we never make any mistakes, then we will never inherit the kingdom of God.

We won't. If we never sin, if we never drink, if we never smoke a cigarette, if we never make a mistake, if we never vomit, if we never drink the cup of God's wrath, if we never be corrupted, if we never be corrupted, we can't be fixed.

It is not a person that is well that needs a doctor, but a person that is sick. It is not a righteous person that needs a savior, but a sinner that needs a savior. Amen.

God knew when he said Adam and Eve, the Garden of Eden, he knew what they would do.

He said, do not touch the forbidden tree. You can eat everything else here, but you tell that to a child, guess what they are going to do?

Every time. Amen. He knew that. God knew that. We have to touch the hot skillet so that we know what the skillet feels like, so that we know what is hot and what is cold.

We don't know the difference between the hot and cold unless we get burned at least once in our lives. Amen.

The Bible says he even created the Assyrians. He even created Satan, but he created Satan good, and Satan of his own accord, sinned, and we all sin of our own accord as well.

But all of this is necessary. Both the black and the white, both the darkness and the light, both the evil and the good is all necessary, and it all fits in his plans.

And if we think that we are going to live life holier than thou and escape the cup of wrath and escape his anger and escape judgment, then we're kidding ourselves, deceiving ourselves. Amen.

I choose to live life. I don't want to be a legalistic stick in the mud. I don't want to be a legalistic Pharisee, and I don't want to be over condemning like somebody I know from my past that I never speak to anymore.

I don't want to be like that person that just condemns, condemns, condemns, such a bitter heart that just judges and judges and judges and judges.

That's all that person does, and yet she thinks that she's saved. She keeps the Sabbath.

She keeps the holy days. But she's not saved. It is not the law that saves us. It's not our holiness that saves us.

God's mercy. Amen. Thank God for God's mercy. Thank God for the message. I pray and I hope that this message was set from people free from legalism, from misinterpretations, from false religion, false churches and false pastures, from your own private interpretations.

Let us be people of mercy ourselves. God is merciful. Let us be merciful, not over condemning. Let us understand that different people are going through different things, different people wear different sizes of shoes.

If you've not walked a mile in somebody else's shoes, then it is hard to know where they have come from and why they're doing what they're doing.

Let God judge them. Let us point the finger at ourselves, and let's get our own mind and our own hearts and our own lives straightened up, and let's encourage the other people to work on their relationships with God simply by telling them to read the Bible, speak God, fast and pray.

I praise the Lord for the time I spent in Babylon, because at least that time in Babylon I learned to raise my hands, to worship and to pray, the power of prayer, the power of worship, fasting, reading the scriptures, devotion to God.

I learned those virtues, those morals, but I can't stay in Babylon. I have to grow up. Amen.

What I learned is time to move on to greater things. Amen. Let us not go back to Babylon and let us not go back to legalism.

We have liberty in the Lord, and some people need to learn to exercise their liberty more so than what they ever had in their lives, to exercise liberty, to live life while we've got life.

Life is too short, too dull and boring. Amen. Life is what we make of it. It really is.

Life is what we make of it. We can make it boring or we can make it exciting. The choice is yours. Home is what you make out of it. Home is what you make of it. Amen. Life is what you make of it, and your relationship with God is what you make of it. You can have a weak relationship with God or you can have a strong relationship with God. All these things are your choice. God gave all of us free will. Amen. He don't want us to be robots. He gave us free will. Amen. I'm not going to turn there, but I will mention that in Genesis 43, that Joseph, when he was in Egypt with great authority in Egypt, and his brothers came to Egypt for the bread, to buy the grain, and they were reunited with him. That he set a meal, a feast, with much, much food out in front of them and much, much alcohol. And the Bible actually says in Genesis 43 verse 34 that Joseph and his brothers got drunk together. They did. And it speaks of no condemnation and no judgment or even bad fruit from that event of Joseph and his brothers getting drunk together. You know that Joseph was a favorite of God, very blessed that God chose Joseph out of all his brothers and promoted Joseph and blessed the works of Joseph. Amen. So when we look at Noah, when we look at Joseph, when we look at Samson, when we look at what the Bible does say and does not say, when we look at Psalm 23, when we look at all these things, we have to make the right conclusion, make the right judgment, judge with righteous judgment, not with false doctrines, false misconceptions. Amen. I'm not encouraging to get drunk often, but I'm not going to condemn a man for being a man and enjoying life and doing what he needs to do in his situation, in his context, and what's going on in his life. If he's not fighting, if he's not creating chaos, if he's not ruining his life, if there's no bad fruit from it, if he's not turning into an alcoholic, then I'm not going to condemn that true brother that's coming into the truth. And I guarantee you there will be brothers, guarantee you there will be brothers coming to this congregation that are still enjoying alcohol in great degree, but are able to control it without any bad or negative fruit in their life. And we will embrace those brothers with open arms, without condemnation. Amen. Amen. I'll now open up the chat room for any questions and comments that anybody may have, and I appreciate the patience as I went through all these different points and senses. Brother R, you got anything to say? There's also that verse about self-abasement. That's Colossians 2, yeah, religious people that believe in self-abasement. That means afflicting the flesh, fasting too often, abstaining from alcohol, and believing that that makes them holy. Colossians 2 warns us about those things. Well, we've said ourselves in the basement here. Yeah, this is an interesting historical context about alcohol. So this one comes from, I forget, it was some popular order of Catholic monks, probably Benedictine, the point is you've got these people who are going to set themselves apart from society to actually try and be more holy and more dedicated to God. Well, they had a ration of wine for the day. Okay, so how much or how little should we drink? Two cups of wine a day. Two cups of wine a day. Yeah, a lot more than most people. Yeah, and that was basically monks. The monks, yeah. That were living a life, even though they were in Babylon, they were devoted to God in what they knew to be God and trying to live a holy life and devoting their lives to holy living. But yet they still embraced that this was not a sin to drink two cups of wine a day. And when we look throughout history, when we look at the founding fathers of America, and when we look at even how the way that men lived in general in that day and time of the 1800s, 1700s, 1600s, and really all the way back through the Old Testament time, that alcohol was much more prevalent because a lot of the water, if you drunk just plain water, a lot of it would be contaminated, bacteria would be in it. So a lot of people did drink wine and alcohol and needs that was permanent with alcohol in it on a regular basis, on a daily basis. And they even paid the military with alcohol, was their pay. And they didn't turn it down. They drank it because those men with the pressure of having left their children, left their wives, going out on the battlefield facing death, staring death in the eye, hey, absolutely, give me some beer. And it was paid with beer. And that's not sinful. You know, that was the culture and that was the situation and that was the context. I'm all for it. Amen. Brother D, he said, should the New Moon service be observed as the Sabbath day during the Great Tribulation? I asked this question because I believe that the beginning of the Great Tribulation signifies the beginning of the biblical age. Thank you for the question. The answer is no. So the New Moon in the scriptures, when we compare it to all the other holy days and the weekly Sabbath, it never gives us a command to rest on the New Moon. And the reason for that is the fact that in ancient times, before we had NASA, they could not determine with complete accuracy when the New Moon would be. It might be right a lot of times, but sometimes they would be wrong when they tried to figure out when would the New Moon appear. And because the day starts at sunrise, if you were to say that, okay, I believe the New Moon will be on a certain day and then that day comes, then you have sunrise. You get up out of bed and you start your day. But you don't see the moon yet. You don't see the moon until evening time. But you've already spent that whole day with worship service. You've already spent that whole day. If it was a Sabbath, then you would have also abstained from work. You would have missed a day of work, which is tremendous, especially back in old times before electricity, when you had to work for your food and work for your clothes and you had to make and grow and make everything. A Sabbath day was much more significant than the Sabbath that we have today. It was much more significant because you would miss a day of work when you needed to grow your food and take care of your farm. And so God, being very merciful and understanding and overflowing with grace, did not put a command upon us to keep a Sabbath day when we don't even know for sure that it's going to be a Sabbath. And if we make a mistake, even though we have NASA now, even though we have these projections and calculations using science, we can still yet be occasionally wrong.

We can be, absolutely. Some of these days when I made the calendar for each year with each of the new moons, some of these days are debatable.

And I am human and I am capable of making mistakes. So God is merciful to say we don't have to keep a Sabbath when we are not sure of that date of the New Moon, when we can't see the New Moon until evening time.

And then if the New Moon doesn't appear, guess what? We've got to do the next day as a Sabbath as well.

And then we've got to do a double Sabbath. And then we end up with the bad fruit of not having enough food because we're doing two Sabbaths in a row, two days in a row.

And God never commands two Sabbaths in a row except for only if Saturday and annual Sabbaths happen to, by coincidence, fall on two days straight, but that's rare.

Now once we get into the millennium, then we have a greater measure of perfection for the church and for the calendar.

Jesus will actually be here on the earth to actually tell us when the New Moon will be.

So that's going to be entirely different. But we do have the scriptures saying that the New Moon will be a Sabbath in the millennium and in the hundred years after that as well.

We do have scriptures for that, more than one scripture that tells us that it will be a Sabbath in that day and time, in that time era.

So we don't enter that time era until Jesus comes. Until then, there's no command to keep the New Moon as a Sabbath until then.

Now with that being said, I personally don't like to do a lot of work on the New Moon, even though we don't have a command to keep it as a Sabbath.

Today, after the worship services are done and over with, later this afternoon, my wife has an appointment at the dentist.

When we made the appointment, I didn't realize that it was a New Moon date. But after I realized that it was a New Moon date, I had a decision to make.

Do I reschedule or do we actually go to the dentist? If it was a Saturday, if it was a high holy day, if it was Passover, if it was the first day of the time and apples, something like that, then yes, I would definitely reschedule.

But since the Bible does not give us a command to rest on this day, then I'm not going to be legalistic about it and I'm going to keep the appointment.

I prefer that it would not be on this date, but as much work as I've got on my hands, a simple phone call to reschedule appointment is a hassle for me because I have got my hands overflowing with my to-do list is endless of everything I've got to do.

Just a simple phone call to me is a burden because I've got so much to do and God does not expect me to take another burden of another few minutes out of my time to be over legalistic about something that's not even a law.

It's not even a command. So why should I be overly, why should I worry myself and put more pressure on myself and more law upon myself? Why should I put more law on myself than what God himself does? And that's what a lot of people are doing with the alcohol and with other things.

They're putting more law on themselves than what God requires. Amen. Like I said, I do like to limit how much I work on the New Moon because it is a day that we do gather together for worship.

It kind of feels like the Sabbath and it will eventually be a commanded Sabbath. So I like to limit how much I do on the New Moon while at the same time not being legalistic about it.

Thank you for the question. Okay. R, got anything else to say? Oh, yeah. On the gospel music and selling things like that. It's common in like witchcraft, esoteric, mystical type of legends where they're really big on selling and buying, they say.

Whereas it's not something. Okay. It's like almost as if you're literally selling at a high price than whatever resembles witchcraft and paganism.

Okay. Anything else? I wanted to say also the only reason that we have the Alpha and Omega Bible selling it on Amazon is because when we first published the Alpha and Omega Bible, I was giving it away free to everyone.

Nobody had to pay for it. And I sent it. I published it, paid for it myself, paid for the printing, prayed for the shipping.

And sent out the Alpha and Omega Bible to nations all over the Earth. Many different nations, many different people.

And spent a ton of money on that. And then I finally came to a conclusion. I can't afford this. With the very small to minimum amount of tides that was coming into the ministry, even now, but especially back then, with what little bit of, you know, you only got one or two people giving tides, how can you afford to send out free Bibles that are heavy and pay international shipping and do this on a regular basis every day, every week, every month, every year?

If I had more money, I would still be willing to do that. God is my witness. I would be willing to do that. But it's not realistic.

It's not feasible. And not only with the money, but even with the time. I don't have time to sit and package Bibles and go all the way running to the post office or whatever, putting the postage on them here at the house and having them pick it up.

I ain't got time for that. Not only do you have to do the billing, well, you wouldn't have billing, but I would have to pay for it myself.

I would still have to order it from the printers and then receive it and then package it and keep up with those addresses and those names and then keep up with the tracking, the customer service.

I mean, it would be like running a company to do this. And I simply don't have time nor money to do this.

Whereas I can let Amazon handle all of that and the people go to Amazon without having to contact me, they can go to Amazon and pay a very small price.

It is as cheap as can be. It is dirt cheap. And Amazon handle the ordering and the shipping and the tracking and the customer service and free my time.

And I do still ship for free. I shipped a free Bible. I think it was just last week or the last couple of weeks that I shipped a free Bible.

And I just ordered two copies for Sister K in Australia and shipped those as well.

In addition to somebody else in the United States. So I've actually shipped out three free Bibles in the last week or two.

But to put it on the website that everyone and everyone and everyone can get free Bibles and nobody has to pay for it would just be bad fruit because then I wouldn't have time to do other things in the ministry.

We've only got R and myself here working in the ministry. And then J does a little bit.

Hugh does a little bit. S does a little bit. AJ does a whole lot for the Korean ministry. But we're running an international ministry on a very small miniature crew.

So it's only out of necessity. God knows my heart. I'm not selling the AOB Bible for a profit. And guess what?

I don't receive any money at all from those Amazon sales in the United States. And it might be like five cents or a penny or two if it comes from another nation.

But if it comes from America, it's zero. Because when I entered the information for Amazon to sell it for us, it gave me a choice.

How much do you want to charge for this? How much profit do you want to make? And I entered zero profit. Do not send me a check.

Do not send me any money from this. So we're not making money from it. And so it's at the lowest price possible. If I was to enter, okay, send me \$10 for every copy, then the price would be \$10 for a Bible higher than what it is.

The price Amazon has is the price that they need for printing and shipping from Amazon, plus a very small low profit for Amazon and zero for me and zero for the ministry and zero for the church.

So going by that, we are not selling for profit. We're not selling the Word of God for profit.

Whereas you prepare Joel Osteen that sells a CD of his sermon for \$20, that's selling the Word of God.

Of course, it's not the Word of God, but if it was the Word of God, it would be selling it for profit.

And you look at his mansions that he lives in, the cars he drives, the limousines, his butler, his waiter, his cook that he pays, I'm sure, I'm sure.

I don't know. I'm assuming. But you can just compare their lifestyle of overindulgence with my lifestyle of overindulgence and compare them, who is doing the work of God and who is in the ministry for the money and who is in the ministry for the glory of God, right?

Prepare us. Let me check, see if there's any messages on Telegram. I don't see anything. You got anything else, R?

I wanted to bring up that exact point. It's not free to do these things. It's not free. It would be reasonable to give things away for free.

If you had \$100 billion in tithes, and literally owned your own printing press, sure. But it takes effort to print books. It takes effort to make these.

It doesn't take a lot of money and effort to get to sell digital stuff.

It's disgusting. It's free music. They can make it a free download. Exactly.

You've got to think, those false churches, they have manufacturing facilities, a lot of them.

Yeah, they can't give a lot of stuff away for free. But rich. Yeah. Those are rich ministries that are getting thousands of dollars in tithes and donations daily.

Literally daily, thousands and thousands and thousands of dollars arrive in their bank account and in their mail every day, every day, every day, thousands and thousands and thousands of dollars.

They can afford to print things, and a lot of them have their own printing facilities.

They can afford to give out free CDs. And there they are requiring, we're not going to send you the CD unless you send us another \$20.

That's a ripoff. And that is robbing God. And that is robbing Christians. Whereas we're just poor people.

We're not as poor as we used to be. God has really blessed us. But we're still poor people. We did fit the requirements of poverty when we bought this house.

And it's the first house I've ever owned in my life, and really the bank owns it, right?

But that was because of low income, special government money. So that shows you my level of poverty even though I'm living in riches.

But I'm not getting fat on people on the gospel. I'm still giving out free Bibles.

I'm not receiving any money from the AOB. We got to pay the electric bill. The website causes money. It does cause money to have multiple, multiple, multiple websites that we have.

That causes money. Every one of them causes money. Computer programs cause money. The Internet causes money.

There's money it takes. It requires money to run a ministry. And every person, and it's disappointing when poor people say I'm too poor to give because as poor as I used to be, I still gave.

I still gave into the work of God even when I was eating nothing more than pasta with no meat in it, just noodles with no meat in it.

And every day I was eating that for a long, long time because I was putting my money into the ministry to deliver the Word of God to people.

So it upsets me when people say I can't afford to contribute because everybody can.

Everybody can. But it's a matter of priorities and obedience and loyalty and devotion to God. Amen.

Anything else? One thing that is really cool is that you can actually print stuff on waterproof paper.

That would be expensive. Thank you. All right, so we look forward to more songs from R and J. I remember writing one song last year because I was so angry.

I saw an old poem or something. I wonder if anyone put that to song. That would be good one to do. And then some other people did do it.

Christian churches selling music. Yeah. Disney churches. Yeah. So like I said, we'll still use some of the music. We was already, even all the songs we already had, I was careful to use voices and music of the actual vocals and the actual music was like Christians.

Of course, I know they're Babylonian Christians. But they're not from like paid CDs and stuff like that.

For the most part, they're not. But it's hard to get completely away from Babylon.

And I don't feel like that we have sinned by using the songs that we have used. But I do feel at the same time that we need to move forward with more and more and more and more of our own songs.

So I hope that you understand that we're going to have a balance. We're not going to go all the way to the left.

We're not going to go all the way to the right. We're going to have a balance in it and not just throw away all the great songs, great songs.

Amen.

And God has not condemned us for using those songs. But I would like to encourage people to move away from the gay Christian because that's a very demonic family.

It really is. They are leaders of Babylon. And we've got to move away from these cast and crowns and all these Catholics more and more and more.

The songs that we have selected for worship services was not from those people. We've got to start looking at those people.

We've got to start looking at the Gaithers and Casting Crowns. We've got to start looking at them for what they really are and as leaders of the synagogue of Satan.

So if I'm going to use a song that came from Babylon, I would rather get it from like a congregation that uploaded their worship music for free on YouTube, like their church is singing a song even though they're Babylon.

At least that's not some millionaire that has a beach vacation, a beach vacation home and a mountain vacation home and a yacht in the Bahamas because they have gotten rich on selling the praises of God, which is exactly what the Gaithers are and the Casting Crowns are, is hirelings that believe in three gods and have gotten filthy, filthy, filthy rich on Christians and selling the praises of God.

So that's much different than just a little tiny church and words that's trying to worship.

Much different.

Copyright 2025 I Saw The Light Ministries

[www.isawthelightministries.com](http://www.isawthelightministries.com)