

# Full Sermon Transcript: Power and Presence of God at the Altar, Pulpit

April 4, 2026

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

Lord Heavenly Father, thank you for getting us through this week. Thank you for this new day, the seventh day, this holy day, this day of worship and rest and gathering, this day of learning, this day of hearing your word, this day of honoring you, for you are worthy of all honor and all worship and all attention.

Praise your holy name. Father, we do ask for your anointing, your blessing. I thank you that you've already confirmed the message, and given me another Bible verse very extremely relevant to the message.

It's amazing how you move and work in your inner court, in your sanctuary, in your church, in your kingdom, on this earth and in heaven, in the universe.

It's so amazing how you work. You are real. You are present. You are here. You are wonderful and powerful and majestic. We welcome you. We honor you. We accept the teaching that you will deliver.

Please help my weakness in this flesh to be not only a willing vessel of your voice, but a able vessel.

Strengthen me in your glory for your people's sake. And we accept it and claim it in Jesus' name.

And the Church says, Amen. You may be seated. I'll get the camera going here in just a minute. We're going to start in the Book of Songs today.

Psalm number 43, verse 1, we're reading from the Alpha and Omega Bible. It says, Judge me, O Theos, and plead my cause against an ungodly nation. Deliver me from the unjust and crafty or deceitful man.

For you, O Theos, are my strength. Amen. Why have you cast me off? Why do I go sad of appearance while the enemy oppresses me?

That verse, too, there is the human nature of wickedness, doubt, unbelief, depression.

Those moments that we all have being in the human flesh, those moments we all have of weakness, when we feel like God has deserted us, when we all feel like God has forsaken us.

Even Christ on the death state felt somewhat forsaken because he was in the flesh at the moment, the weakness of the flesh when you're sick, when you're in a lot of pain.

Those physical hormones, physical flesh, fleshly thoughts. It's not a sin if you don't stay in it, but it can become a sin if you get trapped by it, if you stay in it. Amen.

Verse 3, send forth your light and your truth. They have led me and brought me to your holy mountain and to your tabernacles. Talking about God's truth, God's message, God's sermons, God's words leads us to his presence.

It draws us in. His words draws us to his location. As Moses saw God, the burning bush, from a distance and said, hey, I want to go and check it out, right?

The fire of God, the presence of God, and the voice of God wants us to draw closer.

We want to go check it out, we want to hear, we want to listen, we want to pay attention.

It draws us in, amen, to your mountain and to your tabernacles. Verse 4, and I will go to the altar.

It doesn't say God coming to us, but I will go to God. Seek and you shall find. Amen. I will go to the altar of Theos, to Theos who gladdens my youth.

We no longer feel old, but we find that youth, we find that strength. I would give thanks to you on the harp, the musical instrument, singing, worshiping.

Oh Theos, my Theos, he repeats, you are my God. Why are you very sad, oh my soul, this carnal flesh?

Why? Why? Why do you trouble me, you fleshly soul? Hope in God, come on now, hope in God, for I will give thanks to him who is the health, the strength of my appearance and my Theos. Amen.

Praise Jesus, what a beautiful song. Amen. That wrestling with God, that struggle with God.

The sermon message today is the power and presence of God at the altar, at the altar, at the pulpit.

In the inner portion of the sanctuary, this place right in here and around the pulpit.

On all sides of the pulpit, this is what we call today the altar.

Look at Psalm 122.

I was glad when they said to me, let us go into the house of Jesus. Our feet stood in your courts, oh Jerusalem.

When it says courts here, it's talking about the different sections of the temple, there was different courts.

A lot of people think when they think about the temple of God, the house of God, they think of like one building when actually it was a complex of multiple buildings with courtyards, multiple courtyards.

And the first one and the second temple both had a different layout. But the second one, the second temple had the court of the Gentiles, which was on the very outside courts, the outer courts, but they were huge sections on both the left and the right.

On the outer left and the outer right, but still within the complex of multiple buildings, multiple courtyards, was the court, multiple courts, courtyards of the Gentiles.

Then as you got closer to the main building in the center, but in the rear of the center in the back, is the main building, the actual primary building in which the Ark of the Covenant was inside that.

But as you got closer to the inside of the complex of multiple buildings, multiple courtyards, you have the court of the women where only the women would worship without men.

And then in front of that courtyard, as you got closer to the front of the main building where the Ark of the Covenant was, the next courtyard in front of women was the courtyard of the men, which is the court, which is called the court of Israel.

But it's talking about the court of Israelite men, because the court of the Gentiles was where both men and women of the Gentiles would worship God.

And then the court of the women, I meant to have this image on the screen, but I forgot to put it up there, but I can do that real quick.

It won't take long. I like to do that for the local people, where actually I could even draw it if I can get it.

I'll put it on the screen, then everybody at home can see it too. I can pull that up pretty quickly if I move all my windows around.

How do I get that to where you can only see that? I don't know how to do that. But anyway, you would have the courtyard of the women, and then in front of that, closer to the actual main building is the courtyard of the men.

And then after that, you had the court of the priests, where the priest was actually doing the animal sacrifices.

And there was altars there in that courtyard of the priests, altars where they would sacrifice animals and so forth, different forms of worship there.

So that was basically where I'm standing right now, would be the court of the priests.

Then you had in front of the court of the priests, the court of the audience, the men, then the women behind that.

The same thing in the Jewish synagogue. You had the priests at the front, then the men, and then the women in the back.

So I'm sure that in the synagogue, then you would have also the Gentiles even behind the Israelite women or on the sides or something like that.

So the synagogue was structured after the temple, about where people would sit. But it would be nice to sit in the front row.

It would be nice to sit closer to where the actual main worship was occurring and closer to the presence of God, where God was inside the main building on the mercy seat.

The Ark of the Covenant not only contained the law and the Ten Commandments and the ordinances, the scriptures, but also the Ark of the Covenant was a seat that God himself would sit on.

So he would sit on the box which contained the scriptures inside that main building.

Very small building compared to the rest of the complex, which the complex had to be large enough to fit all the different groups of people, each in their own order.

So here in Psalm 122, our feet stood in your courts. It's talking about the different courtyards of the temple.

Verse 3, Jerusalem is built as a city whose fellowship is complete. For there the tribes went up, the tribes of Jesus, as a testimony for Israel, to give thanks to the name of Jesus.

For there are set thrones of judgment for judgment, even thrones for the house of David.

Pray now for the peace of Israel, Jerusalem, and let there be prosperity to them that love you.

Let peace, I request, be within your host, your multitudes, and prosperity in your palaces.

For the sake of my brethren and my neighbors, I have indeed spoken peace concerning you.

Because of the house, the temple of Jesus, our Theos, I have diligently sought your good. Amen.

So we should pray for Israel's victory and safety, even though we know that ultimately the Scriptures is written in stone, that ultimately the Gentiles will come in and defile the city, invade the city.

But until then, until that moment comes, we can pray for help, rescue, victory in battles, victory for this month, victory for this season, victory for this spring and this summer.

Until we get to that time zone in which we know that our prayers will have no effect because we know that the invasion is coming no matter what we say or pray or ask.

But we're in the season right now that now we know, at this point of time we know, that it's impossible for the Great Tribulation to begin this year until next Purim, or whatever Purim, in which the strong delusion will eventually be fulfilled.

So it's very appropriate now in this season, this year, to pray for the peace and victory for the Israelite nations, even though they are deserving of a judgment at the same time.

But verse one, I was glad when they said to me, let us go into, into the temple, the house of Jesus, the synagogue, the sanctuary, the temple where Jesus has set his name, where Jesus has set his name. Amen.

We rejoice that it's the Sabbath day or a holy day, not only because we have a good meal and we have fellowship with one another, but also that we can enter into that time and place in which God is manifesting himself stronger.

Stronger, stronger, more powerfully in that presence, at that location and at that time.

Look at Genesis 12 verse 7. And the Lord appeared to Abraham and said to him, I will give thanks, I mean, I will give this land to your seed, your descendants.

Verse eight, I had departed from there. Looks like I'm missing something there. Part of the verse got cut off. So the rest of verse seven says, And Abram built an altar there to the Lord who appeared to him.

And then verse eight, Genesis 12, Genesis 12, verse seven, the last part of the verse says, Abram built an altar there to the Lord as after the footnote is on the other page.

Abram built an altar to the Lord who appeared to him. Then verse eight, And he departed from there to the mountain eastward of Bethel.

And there he pitched his tent in Bethel near the sea and Aggai toward the east. And there he built an altar to the Lord there as well and called on the authority of the Lord or the power of the Lord there at the altar.

The altar never was only for animal sacrifices all by itself, just animal sacrifices.

That was not the only purpose of the altar. A lot of people wrongfully believe that the altar was only, only, only for animal sacrifices.

But there's nothing here in this context or these words, these verses, specifically talking about animal sacrifices.

He called on the power of God. The altar, the pulpit, the inner portion of the sanctuary is for calling on the Lord. Amen.

It's for getting closer to God, hear His voice better, hear His voice, seek Him, draw closer to Him, draw, get that intimacy, that intimacy, drawing closer to Him and call upon Him.

And our prayers, according to scriptures, according to what the Bible says in the book of Revelation, our prayers is now currently our sacrifices.

Now you could do a sacrifice if you didn't have a sanctuary, if you didn't have a synagogue, if you didn't have the temple of God.

Not everybody lived in Jerusalem, right? Not everybody lived in Bethel. Not everybody lived on Mount Sinai. So if you lived far away, you could still do in that day and time the animal sacrifices by building your own altar to the Lord.

Even as it says here that Abraham built these different altars, different places.

We see in scripture that Abraham, Isaac, and Jacob, as they traveled, as they went different places, that they would build another altar and another altar at multiple locations wherever they would be, that they made something to worship God with.

They didn't use the excuse, it's too far for me to go, I don't have the money, I don't have the gas, I don't have the camel, I don't have the time, I don't have the tides, I don't have the resources.

They didn't make excuses, they made a way. They made a way wherever they were to worship the Lord, keep the holy days, to keep the commandments, to obey God.

No excuses. People today, they like to grab any excuse they can possibly grab onto to not do chameleon with the brothers and sisters if they are shown within their nation.

Not keep the holy days, not gather together, not come for the gathering of worshiping together, for the Sabbath services, on the internet together, so forth.

They grabbed straws anywhere they could find.

Look at Genesis 26, verse 24, And the Lord appeared to him that night and said, I am Theos of Abraham, your father. Fear not, I am with you, and I will bless you and multiply your seed, your descendants, for the sake of Abraham, your father.

So now he's talking to Isaac, and he, Isaac, built their altar and called on the name of the Lord, and there he pitched his tent, and there the servants of Isaac dug a well in the valley there.

So we see in the previous chapter that we read, Abraham, and now we see Isaac, as I said, Abraham, Isaac, and Jacob, as they went to different towns, different communities, different places, really, really wasn't towns very much.

Small villages, in some cases, not even villages, but just empty land. They made no excuses.

They made a way, and they built the altars, not just only for animal sacrifices, but to call on God. Amen.

But we also know in Scripture that whenever there was a temple available or a synagogue available, God's prophets were there, God's disciples were there, God's apostles were there, Jesus himself was there whenever there was a temple or synagogue locally already built to go to and gather with other people, they went.

The prophets went, the apostles went, the disciples went, even as a habit was, the Bible says about the apostle Paul, even as a habit was that Paul continued to go to the synagogues. Amen.

Look at Genesis 35, verse 10. And the Theos said to him, Your name should not be called Jacob, but Israel shall be your name.

And he called his name Jesrael. And the Theos said to him, I am your Almighty Alpha, increase and multiply, for nations and gatherings of nations shall be of you and your kings, and kings shall come out of your loins.

And the land which I gave to Abraham and Isaac, I have given it to you, and it should come to pass that I would give this land also to your seed after you.

And the Theos went up from him, from the place where he spoke with him, and Jacob set up a pillar, a column, an altar, in the place where the Theos spoke with him, even a pillar of stone, and poured out a drink offering upon it and poured oil upon it.

And Jacob called the name of the place in which the Theos spoke with him, Bethel. Amen.

No animal sacrifices, drink offering, and oil. The altar of God is a place you come to be anointed with oil. The altar itself is already anointed with oil.

Any of these men throughout the scriptures and the prophets and the apostles and the disciples, they could have said, you know what, I can show God anywhere without an altar.

That's the way people do today. A lot of people make that excuse. Amen. A lot of people make this excuse.

I don't have to go to church. I don't have to gather, so forth, so forth. I can feel God anyways. I can feel God at home.

But these men, multiple men, multiple generations, multiple centuries, realized, they understood, there is a greater presence of God at the altar.

A greater presence. God is everywhere. And you can worship God and pray anywhere. But there's a greater presence in a place that has been dedicated and anointed and set apart for, specifically for, the worship of the Lord.

Let's go to the book of Exodus, chapter 25, verse 22.

And I will make myself known to you from there, and I will speak to you above the seat of reconciliation, that is the mercy seat, between the two cherubs, which are upon the Ark of Testimony, even in all these things which I shall charge you or command you, will charge, charge you to command slash instruct you, command slash instruct you concerning the children of Israel.

So I believe that he's talking to Moses, and he says, I will make myself known to you from there, from that place, from that mercy seat.

This is where I'm going to speak to you from, primarily. I believe that God did speak to Moses everywhere, at all times, at all places, but primarily this became the central point of a meeting place between God and Moses.

Eventually, that became the primary place in which God says, from this place, I will speak to you. Amen.

And what comes to my mind right now that the Holy Ghost is putting in my mind is you going to someone's house to talk to them.

Even though they might visit you at your house, or you might see them in the store, or you might see them at the park, or at work, but there are times in which you go specifically to their house because you know that's their dwelling place.

The sanctuary is God's dwelling place, even though he exists in everyone's bedrooms, everyone's homes, but there is a place in which there is a stronger presence of God, in which he dwells, God's bedroom.

God's abode, God's dwelling place, God's castle, where he is stronger, more present, it's his abode.  
Chapter 29, verse 44, Exodus 29, verse 44. And I will sanctify, or set apart, the tabernacle of testimony and the altar, and I will sanctify Aaron and his sons to minister as priests to me.  
And I will be called upon among the children of Israel, and be their theos, and they shall know that I am Jesus the Theos, who brought them forth out of the land of Egypt, to be called upon by them, and to be their theos. Amen.  
God specifies, sets apart, and sanctifies, scientifically, the temple, the inner courts, and the altar itself.  
The altar is where the priests would be doing the incense, the candles, the sacrifices, the oils, so on.  
The greater presence of God as you get closer to the main central building of the complex.

Chapter 40, and verse 34, the last chapter of Exodus, the last few verses there, the last four or five verses of Exodus.  
I'm going to wait for Brother Jonathan to be able to connect his phone call again.  
As our Brother Jonathan calls from prison to listen and participate in that way, gathering together with us, even though he's in prison, even though he's in prison.  
And yet there's people not in prison, not in jail, that make every excuse in the book to not gather together.  
If someone in prison can gather together with us through the technology, the telephone, then what excuse do people have that people find every excuse to not worship at the set apart time and location? Amen.  
Set apart time and location.  
So now Exodus 40, last chapter of Exodus, the last few verses of that chapter, verse 34.  
And the cloud covered the tabernacle of witness and the tabernacle was filled with the glory of Jesus.  
And Moses was not able to enter into the tabernacle of testimony because the cloud engulfed it and the tabernacle was filled with the glory of Jesus.  
And when the cloud went up from the tabernacle, the children of Israel prepared to depart with their baggage.  
And if the cloud went not up, they did not depart, prepared to depart into the day when the cloud went up.  
And the cloud was on the tabernacle by day and the far by night. So we see here that the presence of God at a certain point, at a certain point of time became so powerful within the tabernacle that Moses couldn't even go in because the power of God, the presence of God became so intense in that sanctuary.  
Powerful presence of God. Amen. That was not the only time that that happened.

Let's look in Leviticus 16, verse 2, instructions concerning the day of atonement. And Jesus said to Moses, Speak to Aaron, your brother, and let him not come in at all times into the holy place within the veil before the seat of mercy seat, the reconciliation, which is upon the ark of the testimony.  
And he shall not die. And I will appear in a cloud on the seat of reconciliation.  
That was the day called the mercy seat. Here the instruction is only the high priest could go into the section of the main building of the temple in which the ark of the covenant was within.  
That's called the holy of holies. So if you picture the temple complex again, the multiple outer courts and multiple outer buildings, then you have the main building in the center, but that's in the rear of the center up against the wall.  
And that main building is called the holy place. And that's got two rooms. And when the priest would walk up the steps into that main building, he's entering into the holy place.  
But then there is a room in the back of the building, smaller, which contains the ark of the covenant.  
That's a separate room. And that is called the holy of holies. So the main temple is called the holy place. The back room is called the holy of holies.  
Only the high priest could enter the holy of holies, and he could enter only one day a year into the holy of holies, which is the very presence of God, the actual throne of God, the seat of God, the actual throne of God.  
Only one time a year could any human on the entire planet enter in. If he entered in or anyone else entered in, if he himself entered in on a different day, he would die.  
If anybody else came in, even on that day, they would die. The book of Hebrews talks about through Jesus, through the sacrifice of Jesus, that the veil is torn in two, which separates the two rooms.  
The veil is torn in two so that we ourselves can now enter into the greatest presence of God.  
We ourselves can now enter into the greatest presence of God without dying on any day of the year.  
But yet we also know that God did not totally do away with meeting places, gathering places, places to come to feel a greater presence of God.  
Even though we have greater access to God through the Holy Ghost, even though our fleshly bodies have become the temple of God, now God himself dwells in us, and now we are the holy of holies.

We are the temple of God now, and he dwells inside us if and only if we are truly saved, which most people are not. And if we are truly saved, and if we are the temple of God, and we are the holy of holies, and God dwells inside us, and now we are his throne, then we should be having tremendous discernment, tremendous discernment, amazing degree, measurement of discernment, hearing his voice accurately and strongly, hearing his voice powerfully, receiving his direction, knowing his will, knowing what he wants.

The problem is several problems. One of the problems is our measurements of how much Jesus dwells in us is extremely small, extremely small.

Another problem is the noise, rap music, NFL, sports, YouTube, Babylonian songs, Babylonian churches, Babylonian preachers, Babylonian websites, all this noise that are competing against, competing voices, competing against God's Word.

Then the interference of imbalance of hormones and all the chemicals, and then also the frequencies in the air, the power of the air, the principalities of the air, all the dirty electricity, internet, satellites, microwaves, radiation.

The list is endless of the warfare trying to kill us and destroy us, and we move our humanity and then the vaccines as well.

The list is endless of the war against us, against all humans. So we have to try to fix what we can, be aware of what we allow into our gates, the gates of the courtyards, the gates of the temple, which is our ears and our eyes.

People practice no discernment. They don't even try to practice discernment, is the truth.

They never pray before watching a video. They never pray before listening to a song.

They never pray when they start to read an article, a website. Their prayer life is almost absent.

And they don't want to draw closer to God because they think, oh, well, I'm already saved.

I don't need to draw closer, a very bad mentality. There's a lot of problems, but we need to seek to draw closer.

We need to seek to welcome God in, to make God feel welcome in us. And he does not feel welcome to dwell in strength in us, in glory in us if we're living a filthy life or if we are not making him feel welcome in us.

You go to someone's home, their mannerisms make you feel welcome or not welcome. You go to their house, but they don't talk to you, then you don't feel welcome.

If you don't talk to God enough, he doesn't feel welcome to come into your temple or stay very long or have very much of a presence if you're not paying attention to him, if you're not worshiping him, if you're not singing to him, if you don't feel him and don't try to feel him.

It helps to have a dedicated place to draw closer to God. Since we are in the flesh and we have these five carnal senses of touch and smell and taste and whatever, hearing and seeing, these five carnal senses, we're very carnally minded when we need to be more spiritually minded, but that's the flesh and the spirit in competition against each other.

But because we do have this flesh and we're very carnally minded, it helps to have a place in which is set apart, anointed, blessed, in which we know God moves in this place, we know God moves in this sanctuary, we know God speaks in this sanctuary, he has proven himself over and over and over, his blessing, his anointing, his power, his miracles, the manifestation of his presence in this place.

I'm a different person in this place. Amen? Right? From what I am the rest of the week, I'm a different person in his presence with his anointing right here.

And he's not limited to this space of two foot wide, two foot long. But his presence would also be very strong in this place.

Stronger in the Holy of Holies, but still strong in the next room, in the next court, in the next court, in the next court.

The closer you are to the back wall is a stronger presence of God. But you should still be able to feel the glory of the Lord to some degree here, and then here, and then here, and then here, and then here.

Still should be able to, even though it's going to be less and less the farther you are away.

So you're welcome to come during the week or earlier on the Sabbath day, at both times and during the week, to come and get on your knees right here where there's a stronger presence of God.

And even during the worship service while you're singing, you're welcome to get down on your knees in this inner court where it's closer to the pulpit, closer to the back wall.

You're welcome and you're invited, and I've said this before multiple times, that I would encourage people to come in and use the sanctuary.

It's not just for the Sabbath day. It's not just for these two hours that we have here, while the lights and the camera and the action, while we're recording, while we're broadcasting.

It's not just for two hours. This sanctuary is available for all days Sabbath, and the day before, and the day after, and all

week long.

This sanctuary is available. The sanctuary is available and open for people 24 hours a day, seven days a week.

The sanctuary is available.

Let's look at 1 Kings 8. When you think about friendship, when you have a friend, and if they're a close friend, if they're a close buddy, if they're a close friend, you want to go to their houses.

You want to go where they dwell. You want to go visit your best friend at their house and often.

1 Kings 8, verse 10. And it came to pass when the priest departed out of the holy place. Again, the holy place is the main building.

But the cloud filled the house, and the priest could not stand to minister because of the cloud, because the glory of Jesus filled the house.

So here we are in 1 Kings 8, verse 10 and verse 11. The same thing happens, but this is a different time frame, different people, a different generation.

And yet, God is still having a greater presence in the sanctuary, and in the main complex, and in the main building, and in that section.

And different generation, different people, different place, but God's still working in the same way.

There's a greater presence of God as you go to his place, and being not only his place, but the upper portion, closer to the pulpit, closer to the rear wall, or the front wall, however you want to look at that.

And look at 1 Kings 18, verse 31, now talking about Elijah. Elijah took twelve stones according to the number of the tribes of Israel, and Jesus spoke to him saying, Israel shall be your name.

And he built up the stones in the name of Jesus, or in the authority of Jesus, and repaired the altar that had been broken down, and he made a trench that would hold two measures of seed around about the altar.

And he piled the cleft wood on the altar, which he had made, and divided the whole burnt offerings, and laid it on the wood, and laid it in order on the altar, and said, fetch me four pictures of water, and pour it on the whole burnt offering, and on the wood.

And they did so, and he said, do it the second time, and they did it the second time, and he said, do it the third time, and they did it the third time.

And the water ran around the altar, and they filled the trench with water. And Elijah cried aloud to the heaven, and said, Lord, Theos of Abraham, Isaac, and Israel, answer me, Jesus, answer me this day by fire, and let all this people know that you are Jesus, the Theos of Israel, and I am your servant, and for your sake I have worked these works.

Hear me, Jesus, hear me, and let the people know that you are Jesus, Theos, and you have turned back the heart of this people.

Then fire fell from Jesus out of heaven, and divided the whole burnt offerings, and the wood, and the water that was in the trench, and the fire licked up the stones, and the earth, and all the people fell on their faces, and said, truly Jesus is Theos, he is Theos.

And Elijah said to the people, take the prophets of Ba, let not one of them escape, and they took them, and Elijah brought them down to the brook Kisson, and he killed them there.

In comparison to the previous verses where the prophets of Ba had their own altar, and their own false worship, and it was a competition between the false preachers and the true preachers of who could bring fire down from heaven.

And the false preachers could not do it for their altars and their gods and the name and authority of their gods, but Elijah could do it for his own altar, which is a lesson in itself to not use a Catholic altar or altar of another church.

Amen.

Jonathan Cahn, very famous book writer, preacher, Babylonian preacher on the internet.

People really love and fascinate over him, he has millions and millions of followers, he has bestselling books, and just tons of followers, people love him to death, Jonathan Cahn.

And his testimony is that he surrendered to God on a satanic altar, that he found a place where he saw it, where Satan worshipers had been worshipping.

In that location, it was a satanic altar dedicated to Satan, and animal sacrifices had been committed in that location to Satan, and he fell down on that altar of Satan and gave his heart to Jesus.

Bullcrap. That's his public testimony, and yet people that call themselves Christians think that this is a man of God.

Elijah did not use the altar in the previous verses that was dedicated to false gods, he built his own altar to the true God,

to call on the name of the Lord.

It's just like people saying that they can do Christmas and Easter, but in the name of the Lord.

You can't, because Christmas and Easter, they are satanic altars to Satan. You can't just rename it, and put a lie on it, and claim that it honors God, and worship God with something that is defiled.

You cannot worship God with something that is satanic. We have to come out from their altars, their sanctuaries, their pulpits, their preachers, their prophets, their holy days, their songs, their videos, their websites, their books.

We need to come out from all of that. We have our own songs, we have our own videos, we have the restoration of the Bible. Amen.

We don't need the Bible of the Church of England. Look at the King of England right now. He's a Moslem.

We don't need their Bible, their songs, their videos, their preachers, their books.

We don't need their books teaching us how to serve God. We don't need their books from the library sale.

We don't need their books from the Christian bookstore. We don't need their Christian music CDs from the bookstore.

We don't need their worship of their God. We have our own worship for the true God.

Worship that's not defiled, songs that are not defiled, songs that were not created for millions of dollars. Amen.

I know that we were raised with those songs. I know that those songs have a special place in us because we lived with them for decades and that was the only worship music we had.

But it's a new generation now. It's a new time, it's a new day. We have to grow up and let go of the idols of the past.

Amen.

We have to let go of the idols of our childhood, the idols that we was brainwashed with when we were children and young adults.

We're older now. We've learned better now. Amen. And I'm not even going to Chronicles, but Chronicles talks about the same thing.

But let's jump to James 5. I'm not even going to look at Isaiah and Ezekiel. All these are in the sermon outline. You can read those later if you want to.

You're welcome to read Chronicles and Isaiah and Ezekiel. I'm just beating a dead horse dead.

We have multiple Bible verses and multiple generations in which the glory of the Lord continued to fill the sanctuary.

But we'll go to James now, James chapter 5 verse 13, Is anyone among you suffering?

Then he must pray. Is anyone cheerful? He is to sing praises. Is anyone among you sick?

Then he must call for the elders of the chosen assembly of the kingdom, and they are to pray over him, anointing him with oil and the authority of the Lord. Amen.

This can be done at anyone's home or even out in the forest, but we also know that there's a place in which the elders of the church are going to be guaranteed to be at a certain place at a certain time on the Sabbaths and the Holy Days, in which anointing can be requested.

This is a perfect time and a perfect place and a perfect context in which to ask for anointing for healing or for strength, mental strength, spiritual strength, whatever, for any type of weakness to ask for anointing.

You can also ask as far as like widows, the elderly, older people can say, you know, call up over the telephone or email and say, Hey, can you come to my house?

Anointing. We're dealing with people that are disabled or old, elderly that might have trouble getting out of their homes, whatever, but when we're dealing with people that are fully capable of getting a taxi or a bus or train or getting in their car or bicycle or walking, to the elders house, the preacher's house, to go to him.

And then also at the worship services, every Sabbath and Holy Day as well, in which we're all gathered together and there's worship and there's a greater presence of God on the Holy Days and on the Sabbaths.

Matthew 6, and this is the verse that God gave me just before the worship services that was not written down when I was preparing the sermon outline last night.

I did not have this written down, but when I brought the laptop down into the sanctuary today, this, the audio file for Matthew 6 began to play on the computer.

Matthew 6 verse 6, let's start in verse 5, but the audio file on the computer automatically played when I came into this room, into the sanctuary, came behind the pulpit and put it here where I put the laptop at.

Then it was playing a song, and then after that song was complete, then it played Matthew 6.

I knew immediately that it was God. I knew immediately that God was giving me another verse for the sermon, which is a confirmation of this message.

Matthew 6 verse 5, when you pray, you are not to be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people for that purpose.

I tell you the truth, they have their reward in full, but you, when you pray, go into your inner room, which is a type of inner court.

Close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will repay you. Amen.

So that's your personal sanctuary, your personal altar at home, in which it says go to your inner room, not your outer room, not the outer edges of your room, but an inner room.

When I was a child, my grandmother would take us to the room in the center of the house, and in our case, in our situation, it was the bathroom.

When I was a little child, our grandmother would take me and my brother into the bathroom and close the door and have us get down on our knees, which is very important, get down on our knees and pray and use that bathroom as a place that's set apart with the door closed, as it says here, in an inner room to pray.

We could pray in the living room, the kitchen, the bedroom, the front porch, the back porch, but an inner room with the door closed is a symbolism of the inner court and the closest court to God, a symbolism.

And we're not saying that it always has to be an inner room with the door closed.

That would be very legalistic to say that's the only place we can pray, and it has to be like that every time.

That's not what Jesus was teaching, but rather that there are different times and places and contexts in which to worship and in which to pray, but it should be a variety without leaving out.

Without leaving out a place that is more special or set apart. And I believe that everyone should have a sanctuary at home.

I believe everyone should have a sanctuary at home and build an altar to the Lord in which you have some candles, that you can light some candles, it can be one candle, it can be seven candles.

We're not going to be legalistic to say it has to be exactly seven. Some people ain't got room for seven candles.

Some people can't afford to burn seven candles. So we could burn one or seven and some incense.

You could burn frankincense or you can have a diffuser, electrical diffuser. It doesn't have to be just one way.

You can do how you feel led by God. But I believe that we should have a variety in which you have your own sanctuary, altar to the Lord at home, set apart, private, that's not out in the middle of the house.

I mean, you know, not out in where you have welcomed your guests when they come over, friends and family when they come over.

No, but rather like set apart maybe in your bedroom or extra room that you might have or something like that.

A private place to where even if no one's there, even if you live by yourself, that it's still a set apart private place in which you close the door, separate yourself from the phone, from the internet, from social media, in which you go in there, even if somebody calls, even if somebody knocks on the door, that you maintain that you are in there on your knees and getting on your knees is vital, absolutely vital.

You must at times, sometimes among your variety of different styles of worship, at some point of time get down on your knees because if you never do that, then you are not humbling yourself enough and you're not reaching for God enough and seeking enough and trying to draw close to Him enough.

And you're not honoring Him enough. He is King of Kings, Lord of Lords. He is worthy for you to get on your knees to show that you are His slave, His servant, that you are His servant, that He is the master of masters.

We must humble ourselves in order to draw close to Him. He is majestic. The Bible is filled with examples of people falling on their face that would be on their knees in worship to God.

The Bible is filled with such verses. But in addition to your altar at home, we have this altar, this pulpit, this sanctuary here for the local congregation which should not be neglected.

It should be used. It should be used. You could come early on the Sabbath day and use it and other holy days or even during the week on your day off or even on your days you do have to go to work, you could come early at any point of time you want it to.

There is no requirement to be a certain number of times per week. You do according to how you feel led and how much you want to seek God.

But there are tools, instruments, places in which are given to us that are expected to be used.

And if we neglect things, tools, instruments, and places in which God gives and we neglect it, God does not feel welcomed.

It is up to each person to decide how much you want to draw closer to God. How much of the Holy Ghost do you want?

How close to God do you want to get? How intimate with God do you desire? Person or choices. But if we don't do such things, we cannot expect much of an increase in the presence of God and discernment and spiritual gifts if we're not seeking Him with all of our heart, all of our mind, all of our soul.

I would encourage people also during the week to put on worship music. Not only while you're at your private altar, but while you're doing dishes, while you're cleaning the house.

Learn these songs, let the songs, the verses become part of you to where when we don't have the words on the screen that you're still able to sing it.

You still know it and the words are coming back to you when you're driving the car, that the words are coming back to your mind.

The worship music needs to become part of you, who you are. We have 63 songs, that's a lot of songs, and we need to learn them.

We praise God we have another year to learn them. For the scriptures to become a greater part of us, for the worship music to become a greater part of us.

For us to become a greater part of one another. For us to draw closer, more intimate, closer, more in love with one another.

We praise God for this extra time to accomplish all of these things that are very necessary.

I would encourage people not only to listen to worship music, but also listen to country music.

Old rock from the 1950s, classical music and other different forms of music to help you learn how to sway with the music.

How to feel human, how to feel less robotic, how to feel less stiff and to loosen up, how to shake your booty.

We need to learn how to feel the vibes of life. We need to learn how to slayer hits.

We need to learn this because this has been taken away from us. We need to learn how to be mobile and active in our minds, our spirits, our souls, our flesh.

And the more music that we listen to, the more human and the more spirit and the more God-like we will be.

Absolutely. Music is extremely powerful. It is frequency. It is energy. It is electricity. It is life. Music is very important. Music heals the soul.

Music heals the flesh. Music heals the mind. Music is powerful. It's proven. It's proven that music heals. Absolutely proven. Why don't we use it more? When we neglect things that are good, we can't expect good results.

We need to use the tools that God has given us. God loves music. David loved music. It was a great part of his life.

And he danced before the Lord and wiggled his butt and shaped his booty. David was alive in the Lord, a free spirit. Amen.

Some people believe in only worship music, and that's as legalistic as legalistic can get.

And we are not to be legalistic. Other types of music is fine. I love country music. In the 1950s, rock, before rock became very satanic, in the 60s and 70s and 80s, but some of the rock in the 50s, 60s, 70s and 80s was still okay, but it became worse and worse in every decade.

But the 50s was a great time era for really good, clean, decent rock and roll overall.

I love the old country and some of the new country, but country music from the 50s, 60s and 70s and 80s, awesome time eras for country music.

Some of the classical music, some of the Mozart and Beethoven, really good, some of it.

Music heals, even when it's not worship music. It's been proven that, I forget whether it was Beethoven or Mozart, that I saw scientific studies showing one of those that it heals, scientifically proven to heal.

But it's not just Beethoven and Mozart, even though the scientific study was focusing on that.

Music heals. Music and worshipping with music and getting down on my knees is really what got me through my most difficult, hardest years when I was in the greatest spiritual warfare.

The first few years after I first really and truly got saved was intense warfare, and I had to fight and fight hard.

And that music and getting down on my knees and crying out to God is what gave me strength and got me close to God and developed this intimate relationship that I have with God was based upon tears and getting on my knees and lots and lots and lots of worship music.

Lots and lots and lots of worship music. If you want to draw close to God and hear God's voice and have Him talk to you and know His will, then you need lots and lots and lots and lots of worship music.

The more you listen to worship music, the more you get close to Him. I can listen to country music, and a lot of those

songs I sing to God.

A lot of the country songs, they come on the radio or my MP3 player and I'm like singing to God those songs.

Worship should have a variety of different styles of music and different places and different types of prayers.

Worship and prayer should not be one thing alone. One thing alone, one place, one style, one time.

But you need variety, which is freedom. Variety is liberty in the Lord. Life. Life is variety.

I did want to point out also about the court of the Gentiles proves that Gentiles were always welcomed and invited even in the Old Testament, even during the time of the Old Covenant, even before the crucifixion and resurrection of Christ. There was that court of the Gentiles at the temple complex. Why? Amen? Why? And the court of the Gentiles was the largest sections, the largest regions, the largest courtyards of the temple complex, where the Gentiles took up at least half of the complex.

Gentiles were always welcome and invited. If you build it, they'll come. Amen. And common sense says that even though both Gentiles and Israelites both would come during the week, and that's something very important to remember as well, people didn't come to the temple only on the Sabbath and the Holy Days.

They came every day. People were always at the temple. Always, every day, people were at the temple. You might go both the Sabbath plus Sunday or plus Monday or plus Tuesday, whatever day you could, but people were there on the Sabbath and Holy Days and then whatever other days of the week in which they could, had time available to make that trip and go, they would go.

The temple was available and the synagogues were available. Seven days a week, seven days a week, and Gentiles were welcome.

And common sense says that the Gentiles would not have been coming only whenever they had a chance to come on Sunday and Monday and Tuesday, but they would have been there on the Sabbath days as well because the Sabbath days, God's presence was even greater because there was a lot more people worshipping and more people in attendance and a more formal occasion and a teacher and an instructor and a man that had been ordained and called by God to lead the worship.

So the greater, the presence was even greater on that day, and why would you not want to be there?

And why would you not want to make an extra trip during the week to get refueled, to feel the presence of God even greater as all the struggles of life come against us every day to say, hey, I need to go to the gas station and I can't wait to Saturday.

I got to go to the gas station in the middle of the week and get a refueling to get plugged in to this strength and energy that I need to get me through the rest of the week to get me to Saturday. Amen.

And I'm going to see, I'm going to search for a giant rock to have delivered here to the house, put it up there in the woods, and have a giant rock and have an altar to the Lord.

But I don't want it to completely and totally replace this altar that we have right here.

We need variety and not ignore and neglect what we have right here as well. Amen.

We're going to put on a song, and then we'll be back with your testimonies, your questions, and your comments.

We're going to do song number two, which is All Hail King Jesus, Almighty God. Song number two.

Copyright 2026 I Saw The Light Ministries

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