

Full Sermon Transcript: Timing of the Rapture December 20, 2025

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Let's go in prayer. Lord Heavenly Father, Happy Fiesta of Dedication. We pray that you find your people dedicated to you, to your ways, to your will.

We pray that the people have increased in talking to you, remembering that you are present, remembering that we need a good and intimate relationship with you.

Not religion, not just knowledge and facts, but a relationship with you, compensation with you, talking with you, acknowledging your presence throughout the day as we go through our day, as we watch things, listen to things, write things and read things, that we remember that you're present, that you're watching, that you're listening and that we speak to you.

As we walk, as we hike, as we exercise, as we drive, as we do different things, we pray that people have increased in this and if they have not, that you would convict their hearts more heavily to pay more attention to you.

We pray that today's message will not be in vain, that help people to grow in understanding, in truth and knowledge, in facts, so that they can teach others, help others understand the scriptures, understand prophecy, understand the future, because it is your will that we understand and it is your will that we be able to effectively communicate to other people the future, your word, your prophecies, what's going to happen and how and when, that we be people of understanding and wisdom, that we be people that are able to communicate these facts with other people, because prophecy is your spirit.

We praise your holy name, Father, praise you for this festival, for this week, for these days, for these services, three days in a row this weekend, today and the next two days.

Thank you for these days, for this time allotment, time appointed to spend more time, more time with you, more time with your people, more time gathering together, getting to know each other better, deeper, more intimately, becoming brothers and sisters in Christ, becoming a family, a tight-knit family.

We accept your anointing on these services and on this message. Thank you that the x-rays did not show anything more severe than what it showed.

Thank you that you connected me with that x-ray technician, that there was no one else there for her to take care of yesterday, only me, which is extremely unusual, which is a miracle, which is you working so that she could talk to me a whole lot about many topics, and that is amazing.

It is your presence, it is your reality, you being very real in our lives, as active in our lives, moving things in our lives.

Thank you that I've had all these health problems so that I could be there to have those x-rays to talk to her yesterday.

Thank you, Father, for our trials and tribulations, because you are working behind the scenes.

And if we pay more attention to you, you're not just only working behind the scenes, but in front.

Praise your holy name. We commit the service into your hands, Father, in the name of Jesus. Amen.

Let's turn to Revelation 11. For the people that might be listening for the first time, we're reading from the Alpha and Omega Bible, which is a restoration of the original scriptures based upon older manuscripts than what was used for other translations.

And Jonathan's trying to call me, and I cannot talk to him while I'm on the phone.

You're going to have to text him and explain to him that it doesn't work that way, that I'm on the phone with the broadcast and I cannot talk to him at the same time.

Explain it to him, teach him. We need Bibles that are based upon the oldest biblical manuscripts on the planet.

King James and NIV, New American Standard, and the majority of all other translations are based upon manuscripts from only the 1500s AD, 1200 AD, had the oldest for the most part.

So that don't make no sense. We need to go by the ancient scriptures, not scriptures from only 400 years ago.

But you're welcome to try to follow along in any translation that you might have in front of you.

We do encourage you to use real Bibles rather than these electronic gimmicks that Babylon have come out with.

You need to touch the Bible. You need to feel the Bible. When you feel the Bible, you have a much greater ability to

feel the Word of God.

That's the way it works. Today's topic is the timing of when the church is going to be caught up into heaven.

The false church calls that the rapture. But nevertheless, I will use that word sometimes today because that is the vocabulary of the world.

It is the vocabulary. It is the word that people are going to use when they looking it up on the Internet and YouTube and so forth.

So we're going to use their false vocabulary nevertheless. So please excuse me when I do use that word.

But it is because that is the word that they know, the word rapture. But we know that the Bible actually calls it or says that the church is caught up into heaven.

So today's topic is when will the true church, true Christians, be caught up into heaven?

When would that occur? Is it going to be before the tribulation, in the middle of the tribulation, or after the tribulation?

And then when we talk about after the tribulation, is it before the wrath of God or after the wrath of God?

So you've got pre-trib, mid-trib, post-trib, pre-wrath, and post-wrath. Which is it?

Instead of going by human opinion, let's read some scripture. Starting in Revelation 11, verse 1.

Then when there was given to me a measuring rod like a staff, and someone said, Rise and measure the temple of the Theos, the temple of God, and the altar, and those that worship in it.

Verse 2. Leave out the courtyard which is outside of the temple, and do not measure it, for it has been given to the Gentiles, and they will tread underfoot the holy city for forty-two months.

Forty-two months is another way of saying three and a half years, or you could say 1,260 days.

However you say it, it's the same amount of time. So we see here that the Gentiles are trading underfoot Jerusalem for three and a half years.

That's very clear that Israel will be invaded and mostly conquered for three and a half years.

A lot of false pastors, false Christians, they believe and teach and regurgitate the false doctrine that Israel will never be invaded, never be conquered in any way, shape, or form.

God will protect Israel and the Church, both. That no harm will come to Israel in the Great Tribulation, or any time in the future ever, or even the Church.

Because God promises total and complete protection for the Church and for Israel.

And yet this verse very clearly teaches that Jerusalem is underfoot, tread underfoot, which is a military term of invasion.

There's no other way that you can interpret that. There's no other possible way that you could possibly interpret this.

Zero. This is very clear, as well as Ezekiel 38 is so extremely clear. Amen. So we have the Israel, and even though it says the Holy City, which is Jerusalem, we know in Scripture that Jerusalem is symbolic for all of Israel.

That's very well accepted among many different denominations. They accept this truth right here, that Jerusalem is symbolic for the entire nation of Israel.

But what they don't know is that America and the United Kingdom in Australia is also part of that, that we are Israel.

And therefore even America and the United Kingdom in Australia will also be underfoot for three and a half years, conquered, invaded.

But it is primarily talking about Jerusalem, but it's not limited to Jerusalem.

So we have to understand that when we're considering the timing of when the Church is called up, we have to consider how long is the rapture?

I mean, how long is the Great Tribulation? Is it three and a half years or seven years?

When does it occur? What will it look like? What begins it? What ends it? We need to understand all these different details. Amen. So it's going to be three and a half years of invasion of our nations being controlled by the Gentile nations, Gog and Magog, Russia and China, Iran, Persia. Amen.

But we'll continue here in verse three now, and empowering my two martyrs or my two witnesses.

And they were prophesied for 1260 days, cloaked in sackcloth. 1260 days is that exact same 42 months.

The false churches, they interpret it as being a separate 42 months. So that's where they get a pre-, a mid-trib.

You've heard of pre-trib, but there's also the mid-trib doctrine where it says that the rapture will occur between the two different sets of 42 months and 1260 days.

And then they add those together to get seven years of tribulation, or some people would say not seven years of tribulation, but rather three and a half years of tribulation preceded by another three and a half years of something else,

whatever they would want to call it.

The problem with these doctrines is that you don't see a rapture between verse two and verse three, between the two different sets.

And also the problem is, it's not two different sets, but rather it is two different ways of talking about the same time period. Amen.

You would need, if you was going to teach seven years, or even two sets of three and a half years, you would need a Bible verse that actually says the word seven years, or however number of days that would be total if you add the 1260 plus 1260, or you would need to find a Bible verse that talks about 84 months, right?

But yeah, there's no scripture that's talking about 84 months. There's no scripture that's talking about, what is it, 1260 plus 1260?

2520. 2520 days, no scripture. So they don't have supporting verses for these things. So these two witnesses are preaching for that long, prophesying for that long in Jerusalem.

So that right there tells us that the first day of the tribulation is the beginning of their prophesying, and the last day of the 1260 days is the last day of their prophesying.

That's how long it says right here that they were prophesied for. So the two witnesses are not worldwide known until that time.

Of course they're alive, they're not born on the first day of the great tribulation.

They're alive, they might be pastors or whatever, or they might not be, but they're not worldwide known for their prophesying, not specifically.

Maybe they might be worldwide known, but they're not worldwide known for their prophesying until that day that their prophesying begins, which I don't believe that they're worldwide known at all.

So the day that Israel is invaded, the two witnesses start prophesying on that day.

Very easy. Amen. They prophesy for that amount of time, not one day more, not one day less. This is easy stuff, right?

You just got to think. And that's the problem is people read these and they just fly through it so quick, and they never pause and pray.

They never pause and think. They just bam, bam, bam, bam. Oh, I got it done. I read my three chapters today or my one chapter checkmark, but they didn't pause and think about anything.

That's just useless. That's just a ritual. If you read the Bible like that, you might as well not even read the Bible. If you don't pause and think or pray about any of it at all, you might as well just not even read it.

Because if you're not thinking about it, it's going in one ear and out the other ear if you don't allow it to stay in your brain and think about what you're reading. Amen.

Verse four, these are the two olive trees. Are they actually two trees talking and walking and prophesying? No.

So, of course, this is symbolic. And we can go back to Zechariah where it talks about two men being olive trees.

And they are God's witnesses as well, but yet that's talking about in Zechariah about a high priest and a governor of Israel at that time in the B.C. years. So perhaps it would be the same in our time. We don't know, but that's the way it was in that day and time in the B.C. years.

The two olive tree men was a minister of God plus a government official of God. And when you look at the Antichrist, Bashar Assad, he's a government official, but yet the Pope will be the religious figure.

Right? We know that Satan counterfeits everything that God does. Christmas is a counterfeit of Hanukkah and Easter is the counterfeit of Passover.

So the two witnesses, you have the Roman Catholic Pope and the Eastern Orthodox. I'm going to call him a pope even though they don't call him a pope.

The Eastern Orthodox Pope and the Roman Catholic Pope, those are counterfeits of the two witnesses.

Right? So I'm going to say it's possible, very possible, that the real two witnesses might, could be a government official and a religious figure.

Just like it was in the B.C. years. And just like the Antichrist is a government and a religious. Right?

Because as I have said over and over and over and over again, you cannot separate government and religion.

It's impossible. You can't separate the two. So it's disappointing when we have church members that are still regurgitating that we, that we should separate government and religion.

Why should we separate government and religion? I have said over and over and over.

We can't separate government and religion. It's never been done on this planet ever in all of human history.

It's never been done. It has never existed ever, not even one time, not even one day.

Because when a government is doing demonic things, that government is a demonic government.

Right? When a government does demonic things, attacking Christians, attacking Jews, attacking Israel, forbidding the Sabbath, whatever.

When a government does demonic things, it is a demonic government. And that government is ruled by demons and demon-possessed people and demon-oppressed people.

There are demons that are active within those government officials, that president, that prime minister, their representatives, their laws.

So religion or spirits and angels and fallen angels are very heavily involved in atheist governments.

You cannot separate the spiritual realm from the physical realm. If we could see into the spiritual realm and see into the White House and see into the parliament of each and every nation on this planet and their presidential palaces, you would see either good angels or bad angels or both present in each and every building.

That's not an exaggeration. That's the truth. Either good angels or fallen angels or both present in the White House? Absolutely.

Absolutely. In the UK parliament? Absolutely. In the American Congress? Absolutely. They are present and you cannot separate the spiritual realm from human government.

So it's a myth that it's even possible to separate government and religion. We need government like America was founded upon and Israel was founded upon.

And the United Kingdom was founded upon. England was founded upon. Which is the Ten Commandments, the belief in God, specifically Jesus as God, is what these nations, the Israelite nations, every one of them, was founded upon.

If you want to separate government and religion, then if you had been a person of power and authority 200 years ago and 1,000 years ago and 2,000 years ago and it was up to you, well then America would have never been founded.

And England and the United Kingdom and Israel would have never been founded because all of those was founded upon religion. Amen.

We cannot and should not separate government and religion. God doesn't and God doesn't want it separated. Amen.

But verse four, these two witnesses are symbolic. It uses two olive trees and two lampstands that stand before the Lord of the earth.

Verse five, and if anyone wants to harm them, fire flows out of their mouth and devours their enemies.

So if anyone wants to harm them, that he must be killed in this way. This fire is not literal, but symbolic.

We know that because of the symbolic language of the olive trees and probably even the sackcloth could possibly be symbolic.

We'll have to wait and see on that one. But also we could look at Jeremiah five, verse 14, which is already in the footnote here, that even Jeremiah was given this fire to breathe fire out of his mouth.

But we know that the fire is symbolic of the power of God, the Holy Ghost. And so these are not going to be two men that pathos-y people.

They're not going to be pathos-es and they are not going to pacify people. Amen. These men are going to be very extremely bold and courageous in their speech, speaking very bold words that will offend everyone. Amen.

Verse six, these have the power to shut up the sky so that it would not rain during the days of the prophesying.

And they have power over the waters to turn them into blood and to strike the earth with ever plague as often as they want.

And I want us to look at verse six to see if New American Standard uses the word desire or won't and whichever one it does not use is the word we'll go with.

There's no difference between the word desire and won't. I just want to be different from everybody else.

And we'll use whichever one that they don't use. Verse seven, when they have finished their testimony or their prophesying, the evil beast, Assad, comes up out of the abyss and he will make war with those witnesses and overcome them.

And it says that, murder, verse eight, and their dead bodies will lay in the street of the great city, Jerusalem, which is spiritually or symbolically called, solemn in Egypt where the Lord was impelled.

So, of course, it's talking about Jerusalem. So, verse nine, those from the peoples and the tribes and the languages and the nations will look at their dead bodies for three and a half days and will not permit their dead bodies to be laid in a tomb.

Verse ten, and those who dwell on the earth will rejoice over them and celebrate and they send gifts to one another because these two prophets had taught those who dwell on the earth.

In other words, Christians, Buddhists and Hindus and Muslims, everyone, all over the earth, the survivors of the initial blast of the God-Magog War, they hate these two messengers of God, everyone on the earth, just like they hate me and just like they're supposed to be hating you and just like they would hate anyone that is speaking the truth.

So, why would we expect anything different? You've got to start having that mentality of, why would I not expect anything different from people? Amen.

If they did so to the Lord Jesus, why would they not do so to us if we speak up, if we communicate, if we not be fearful to witness and communicate these truths to people? Amen.

So, they lay in the street for three and a half days. When do they lay in the street for three and a half days? After the 1260, right?

Remember, they prophesied for exactly 1260 days, not one day more, not one day less.

So, they lay in the street for three and a half days after the tribulation, right?

After the 42 months. This is easy stuff. You just got to stop and think. You just got to learn to use your brain, right?

Verse 11, Then after the three and a half days, the breath of life from the Theos came into them, and they stood up on their feet, and great fear fell upon those who were watching them.

And they heard a loud voice from heaven saying to them, Come up here! And they went up into heaven in the cloud, and the enemies watched them. Amen.

In that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the Theos of heaven.

The second woe was passed. Behold, the third woe is coming quickly. Now, some common sense here. When are these men, two men, when will they rise up into heaven?

We know it's three and a half days after the tribulation. But if we look at the seven seals of the book of Revelation, notice verse 15, the seventh angel sounded.

So if you was reading chapter seven, chapter eight, chapter nine, chapter ten, you would have been reading about the seven seals, and then when you get to the seventh seal, the last seal, then there are seven trumpets.

Then each angel sounds a trumpet. Only when you get to verse 15 here, that last angel sounds a trumpet.

We know that first Corinthians 15, I think it's verse 52, says that we shall rise at the last trumpet, the last trumpet, or the last trump.

Same thing. So we rise at the last trump, according to first Corinthians 15, verse 52.

So do the two witnesses. So we rise up into heaven, we are caught up into heaven, whether you want to call that a rapture or a catching up or take an airplane flight, whatever you want to call it.

We rise up to heaven at the seventh trumpet of the seventh seal, three and a half days after the great tribulation.

This is easy. This is easy stuff. And we know that, was it 1 Thessalonians 4? It says that the people that are alive will not rise before the others.

We're going to meet together in the air. So these two witnesses do not rise before we do, or after we do, or before we do.

We rise to meet each other in the air at the same time, according to I think it's 1 Thessalonians 4.

Can you confirm or tell me that it's not 1 Thessalonians 4? So we'll look real quick, make for sure I'm giving the right reference.

1 Thessalonians 4, verse 13. So that's correct. So the seventh angel in verse 15, and there was loud voices in heaven, and the kingdom of the world has become the Lord of our Lord and of his Christ, and he will reign forever and ever.

And the twenty-four elders who sit on the thrones before the Theos, they fell on their faces worshiping the Theos.

Have you ever fallen on your face worshiping the Theos? We should be doing the same as these twenty-four elders.

We should be doing the same as Daniel, Ezekiel, Jeremiah, these two witnesses, Matthew, Mark, Luke, and John.

We should be doing the same as all these people throughout Scripture did. Repeatedly throughout Scripture we read about them falling on their faces to worship God.

And I would encourage you to think about how often you do that, and then do it more. Amen?

Just like they say about gathering firewood, gather twice as much firewood as what you think you're going to need, and then double it.

It's a good policy. Do the same with how much you pray and how much attention you give to God, and how much you are on your face worshiping the Lord.

Double it, and then double it. Amen? But the nations are enraged, and we're going to jump down to verse 19, and that the temple of God which is in heaven was opened, and the ark of his covenant appeared in the temple.

In the temple we know that occurs only on the Day of Atonement, is the only time after the ark of the covenant went into that holy place behind the veil, after it was set up in there.

From that point of history to now, humans was only allowed to be able to see the ark of the covenant only one day a year on the Day of Atonement.

So very clearly this happens on the Day of Atonement, that we are called up into heaven on that specific date.

The Day of Atonement is the day we are called up into heaven. The Jews have always, always, always, always taught that the Day of Atonement is Judgment Day and Marriage Day, and they wear their wedding garments on that day, and they recognize that is the day that the books are opened, that the dead are judged.

So we can learn a lot from what the Jews know, because the Jews still hold on to a lot of the ancient knowledge, even though they've been very much corrupted by Assyrian, Babylonian, pagan things.

They still hold on to a lot of the ancient knowledge and stories of the past and legends of the past and things of the past, ancient information, and especially concerning what the Holy Days mean.

So when is the church called up? When is, we're going to say, when is the word that they use, when is the rapture?

Once we recognize that 1260 is not times two, and you go through 1260 days, then three and a half days past the tribulation, and that's the Day of Atonement.

So the catching up is very clearly after the tribulation. But then what happens next?

Chapter 12 stops, and that's what confuses people about the book of Revelation, because it stops telling the story, and then starts telling the story of the Bible.

And then starts telling a whole new story. So it stops right there. Chapter 12, verse 1, goes all the way back in the BC years talking about Israel and then the birth of Christ, which is also in the BC years, probably 7 BC, perhaps 6 BC, perhaps 4 BC.

That is of debate. But nevertheless, Christ was definitely born in the BC years, which don't make sense because they started the clock on the AD calendar in their own year.

But nevertheless, it is very well accepted now that he was born a few years before the AD cycle.

So it would still be BC years for verse 1 and verse 2 and verse 3 and verse 4. So it stops telling the story and then starts telling a different story, going back thousands of years in the past.

Chapter 13 continues in not telling the story from chapter 11. It's not telling the story from chapter 11, it's talking about other things.

Chapter 13 is talking about the bees, the Antichrist, the mark of the bees, which happens during that 1,260 days, during the Great Tribulation, not after the Tribulation, but rather during the Tribulation.

So really we have to go all the way to chapter 16 before the story picks back up where it left off.

Chapter 16 verse 1, then I heard a loud voice from the temple saying to the seven angels, remember the seven angels that was blowing the seven trumpets?

So it's picking back up the story, saying to the seven angels, go and pour out on the earth the seven bowls or the seven vows of the wrath of God.

Pour it out on the earth. So very clearly, chapter 16 verse 1 begins the wrath of God.

Amen, that's very clear. So this would be the same day that we're called up into heaven.

So the Day of Atonement is not only our marriage supper day, but it is also the beginning of a judgment for the wicked concerning the wrath of God.

Of course, the Great Tribulation is also judgment for the wicked as well, and the Great Tribulation is also a time of purification for the Church at the same time.

But the wrath of God is more so a judgment, even greater than the Great Tribulation, absolutely.

It is judgment intensified over and above the judgment from the Great Tribulation.

So chapter 16 verse 1 picks up the story from where Revelation 11 left off. It picks up on that same Day of Atonement.

And you see that the seven vows of the wrath of God or seven bowls, however you want to translate it, the wrath of God begins to be poured out on the earth only after the Church is called up to heaven, just like the Scripture says in another verse that is not appointed the Church for wrath.

That wrath is not appointed to the Church. It doesn't say that about tribulation, but rather the opposite, right?

The Bible promises us tribulation, but yet also tells us that wrath is not appointed for the Church.

We are not here for the wrath, that we are here for the tribulation. We are appointed to tribulation, but not appointed for wrath, according to Scripture, right?

This is easy stuff. So the Church is called up, the rapture occurs post-tribulation, pre-wrath, not post-wrath. Nowhere does Scripture describe the Church being called up after the wrath or going into heaven after the wrath, which the wrath does last for forty-one and a half days, or is it forty-two and a half, something like that. So I'm not able to witness to people often enough to get these numbers very solid in my head that, yes, it is forty-one and a half.

I have to walk over to the wall where we have the outline up on the wall over there.

So I went over there, I looked at it, and it confirmed, yes, forty-one and a half days.

We are called up to heaven post-tribulation, pre-wrath. So you need to get this vocabulary into your head, okay?

It shouldn't be just me alone. You, every one of you, need to get these words very solid in your head.

Post-tribulation, pre-wrath. There's not any Bible verses talking about us entering heaven post-wrath or after the wrath.

In fact, Revelation 19 describes us coming down from heaven after the wrath, right?

Revelation 19 continues the story at the end of those forty-one and a half days. We're coming down.

So the book of Revelation continues the story even though there are certain chapters that are what we can call inset.

It is a time period of like an interlude or a time break of where it's not telling the story in order.

But eventually it does pick back up in that story and continues to the timeline. So that when we get to chapter 19, the story has continued in the timeline to the end of that 1335 days.

Where do I get the 1335 days? Daniel 12. Daniel 12 talks about the 1335, but it also talks about the 1290. 1290 is 30 days difference from what we read about in Revelation 11, 1260.

So we have 30 days of fleeing before the tribulation, 30 days of people being able to flee before the tribulation and the invasion.

Then you're 1260 of the great tribulation. That brings our total so far to 1290, which Daniel 12 talks about.

The difference now of Daniel 12, it talks about 1335 days. So how many more days are we lacking?

We already know 1290 days. So we got 45 days that still have to be explained. After the 1290, we've got the two witnesses laying in the streets for three and a half of those days.

Now how many days that we still have to explain? 41 and a half. That's how we know that the wrath is 41 and a half days. Let's review 30 days of being able to flee before the invasion, before the war, before the tribulation, before all of that.

All of that begins on Purim, right? Your countdown begins on Purim. Your 30 days of being able to flee, that begins on Purim because Purim is the day that Assad will appear in the sky.

We know this from scripture. That's a whole other sermon. 30 days of fleeing, 1260 days of great tribulation, which includes the captivity of the Israelite nations.

That brings us to 1290. Then the two witnesses in the street for three and a half days.

That brings us to 1293 and a half days. Then the number that still remains is 41 and a half for the wrath to be poured out on earth while we are in heaven.

And then at the end of that, that brings us to a total of 1335 days, which Daniel says blesses he that stands on that day.

In other words, blessed are you if you're still alive, whether in the flesh or in the spirit and not sleeping, and you get to see the day in which Jesus returns to the earth, then you are blessed.

Blesses he that is standing on the 1335th day. Blesses he that gets to see that day, the day of the Lord's return to the earth. Amen.

It's easy stuff. You just got to slow down. Take notes as you read and think as you read and pray as you read. Amen.

And then we know that when we're caught up to heaven, that's the first resurrection.

Of course, easy. When is the next resurrection? A thousand years later, right? You go through the millennium after Jesus comes back.

After Jesus comes back, you go through the millennium and then you have your second resurrection.

So how many resurrections are there, major resurrections at or after the church is called up?

Not zero, not one, not three, not four, not five, but two. At or after the timing of the church being called up would be at the timing that we're caught up, that's one.

And then after the church is called up is another one a thousand years later for a total of two resurrections.

That concludes the sermon. All of it is very simple, very easy. We did this entire sermon in less than one hour because it's that simple, that easy. Amen.

You could have determined every bit of this yourself without my help. Any of you could. But it takes reading the

scripture slow and carefully, thinking and taking notes, using your brain, praying, seeking the Lord for guidance and asking him to confirm things and asking him to correct you, to have a bold enough of a prayer, not a weakling prayer, not a baby prayer, but a bold enough prayer to actually say, Lord, correct me if I'm wrong.

Show me if I'm wrong. If I misunderstand, please correct me. Please help me to not misunderstand. Please help me to not misunderstand.

Please correct me when I am wrong. That's a bold prayer that very few people on this earth have ever prayed even once in their life.

Correct me when I am wrong. Amen. So we're going to put on a song and we'll be back with your testimonies and your questions and your comments.

This is going to be your opportunity when we come back from this song. This is your opportunity to ask questions and also your opportunity to testify of how wonderful and great God is.

I would encourage you to seize the kingdom, seize the opportunity and glorify God in it.

This is your opportunity to participate in the worship of God so that it's not just me worshiping God here, but that you are participating in this worship of God.

The sermon itself is a form of worship. And your testimonies of what God has done in your life is a form of worship. And it is by the word of our testimonies that we defeat the enemy, Satan. That we defeat him by the word of our testimonies.

If we're not using our voices, then we are not going to win. If we are not going to use our voices.

And when you're singing, that is a perfect opportunity to seize onto, to grab onto, to be able to learn to project your voice when you are singing.

Remember that lesson I gave a few weeks ago, or months ago now, that when you sing, you should act as if the king is standing in front of you up on a high stage and you're way down at the end of the steps and it's quite a bit of a distance. And you're projecting your voice for him to very clearly understand every word that's coming out of your mouth.

You've got to project your voice to carry that length of distance.

We'll put on a song and we'll be right back. Song number two, All Hail King Jesus.

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