

# Full Sermon Transcript: Fasting, Why We Must Fast September 23, 2023

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Though for the most part, the software does a really good job.*

God is good. Praise Jesus, praise God for our brother Robert, that he is here with us today, that God has saw him through that major trial. He is still standing. He is here with us. He is not going to give up. Amen. Praise God. God is good. Let us go in prayer.

Lord Heavenly Father, praise Your Holy Name. Thank You, Lord, that Robert is alive, that he is well, that You have pulled him through the valley of the shadow of death, that You have pulled him through and plunged him to victory. Praise Your Holy Name.

Thank You, Father, for a brother that will persevere, that will not give up, that will endure the hardships of life to the very end.

We praise You, Lord Heavenly Father, for brothers and sisters around the world, people in Islamic nations and nations, communist nations like America, communist nations like South Africa, communist nations like South Korea and Australia, communist nations around the world.

Now that communism and Islam and Nazism have conquered all nations, that we still have some few rare, true brothers and sisters that are willing to surrender to You and serve You and do a work for You.

God bless them and have Your favor and hand of protection upon them and around them at all times, Father. We ask for Your help and we accept and receive Your help at all times.

May Your will prevail over ours. You are the master, we are the slaves, we are the servants, we are the prisoners of the Lord. So be it, we volunteer, we willingly submit because You are worthy and Your truth is good and Your truth is the truth.

Your truth is the way, Your truth is the life and there is no other possibility. Praise Your holy name. We accept Your anointing on the services today and Your anointing on the services tomorrow for the high holy day of the day of Atonement.

This evening at sunset we will begin our fasting and we ask You, Lord, to help us to fast unto You for all the right reasons, that we humble ourselves, throw our pride away and submit and surrender to You in the truth. So help us, God. Lord, please help people understand as we study the Bible today in the sermon, please help people to grow in the truth and their eyes be opened and that they will finally surrender to You 100%, serve You and continue to grow and grow and grow continually, not let them go of the truth.

Even when the truth challenges them greatly, that they will seize on to the truth, embrace the truth and not in but the truth, so help us, God. In Jesus' name we accept this, so be it. In Jesus' name, Amen. Praise Jesus.

Everybody may be seated. Praise God. It's good to see everybody joining us on the internet as well and over the telephone for the broadcast of our worship services.

Let's turn to the book of James, James chapter 4, that's right after Hebrews. And for the people listening for the first time, we are reading from the Alpha and Omega Bible, a restoration of the original scriptures using older manuscripts than what was used for the King James translation.

The Alpha and Omega Bible, you can read it online for free. The Alpha and Omega Bible at I Saw the Light Ministries.

Today is September 23, 2023. We begin our fast at sunset this evening for the Day of Atonement because tomorrow is the tenth day of the seventh biblical month. Therefore tomorrow is the Day of Atonement and it tells us in the scriptures to fast beginning at sunset of the previous day, the ninth day of the month.

Today is the ninth day of the month, so we'll begin fasting at evening time this evening while it is still and will continue to be the ninth day of the month until sunrise tomorrow.

Then sunrise tomorrow begins the tenth day of the month, the Day of Atonement and we'll continue to fast on the Day of Atonement until sunset. The fasting is for 24 hours and this is the only day of the year that we are commanded to fast, although we can volunteer to fast at any other time of the year.

But it's the only day of the year that we are commanded to fast for a complete fast of no food, but we do have the seven

days unleavened bread in the springtime in the northern hemisphere of spring, so I guess that might be maybe the fall time in the autumn time in the southern hemisphere.

But nevertheless, in the days of unleavened bread in March, April, we have seven days of fasting from leavened bread, actually. I should say leavened bread because it's not just, it's not leavening.

We don't have to worry about yeast that is inside beer or yeast that is inside wine or soup, but it's leavened bread very specifically that we fast from during March or April, whichever it may fall on that particular year each year.

It's different, so that's not a complete fast, but the Day of Atonement being a complete fast. But we need to know why we're fasting even at other times when we volunteer to fast at other times of the year.

And there's not a lot of scriptures on fasting. There's not. There's not a whole lot of scriptures on fasting, but there are a few. But there's no scriptures at all that go into great detail about why you do it and how to do it.

So we mostly have learned about fasting from tradition, from thousands of years of mankind fasting, especially with the Jewish people and the tribes of Israel, looking back into history, how they would do it and how the church did it, and learning lessons from that.

And then after we are truly saved, listening to the Lord, following the Lord, and learning directly from the Master about how to do things, why to do things, so forth, we're learning, as the Bible says, that the Holy Ghost is our teacher, and we're learning from the Holy Ghost.

But James chapter 4, even though it doesn't mention specifically fasting, there is a spiritual principle in James 4 that can teach us a lot about fasting.

Even though it doesn't specifically speak of fasting, there's a lot here that we can apply to the lessons of how and why, not how but why, that we fast. And other things here as well. We'll go over this entire chapter, God willing.

Now in verse 1, James 4 verse 1, what is the source of arguments and conflicts among you? Is not the source your pleasures or your will that wage war in your members, in your body, in your friends, in your family, in co-workers and friends, people you know, and within the church, members of the church?

Is it not your own pleasure, your own will, your own rights? Is that not the source of a lot of arguments and fights and divisions?

Say, man, there is a very true statement. You look at how different denominations have split off from one another. A lot of it was because one particular person didn't agree with the leader of the denomination about organization, how things must be run, things like that.

And of course, it needs to be run correctly. But a lot of it is pride. A lot of it is rebellion, like how the devil rebelled against God and thought he was better and his judgments were better and his way was better, so forth.

And that's the way we see in a lot of churches and is really, truly the reason of why we have so many denominations, is really pride and rebellion. It's not really so much as what they try to claim about correct doctrine, but really pride and rebellion is the minimum reason for division and so many denominations, if we was to be honest about it.

In verse 2, you won't and do not have. As you commit murder, you are envious, proudful, cannot obtain. So you argue and fight. You do not have because you do not ask.

Murder, one of the main reasons that there are so many murders is because somebody wants something. They want their way. They want money. They want whatever. They want drugs. Wanting, wanting, wanting, wanting is a major cause of murder and division and fights and arguments.

They want people with their own pleasures, their own wants. Envious, pride, so forth. And they don't ask for it. They take it. They demand it. Amen.

In verse 3, you ask and do not receive because you ask with wrong motives so that you may spend it on your pleasures, your will.

In verse 4, you adulterous, do you not know that friendship with the world is hostility toward God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God.

When it says adulterous here in verse 4, it is not talking specifically, only about sexual adultery. The theme, the context of before and after is not sex, but your own won't, your own will.

So really, adultery here is not physical, but rather spiritual in the context. We need to add a note to that. Adultery here is spiritual. Choosing other things over and above God's will.

Your own idols, your own spiritual fornication, your idolatry, your wants, money, greed, pride, power, authority.

People choosing the chief seats, trying to strive to be important.

Things like that. A spiritual adultery, which we do read about in the Bible. That's a real thing. Amen.

And choosing the world over and above God, over the gospel, over the church, over things like that. So a lot of people go astray and they choose not to come for services because they have chosen to commit adultery against God, to serve other gods.

Their gods being money, the yard, the gym, football, wife, friends, daughter. Something. Something is disturbing. Amen. Something is in competition against the will of God. Absolutely. Amen. Something is in competition against the will of God. To keep Tommy and other people out of the will of God. To keep them out of the church, to keep them from coming to services when they could easily come. Amen.

This is a holy day. It's commanded to come to services. It's not a choice. It's commanded. Amen. The fourth commandment is a command. It's not a suggestion. It's not a maybe. It's not if you want to. It is a do. It is a command of the Lord.

It's not a command of Tim. It's a commandment of the Lord. And you need to make up your mind whether you're going to serve the Lord or not serve the Lord. Because I'm not playing games with you. Any of you. You choose to serve the Lord or not serve the Lord.

Make up your mind. And if you don't want to serve the Lord, don't call me. Don't text me. Don't have nothing to do with me. Amen.

As far as people that are trying to claim that they're part of this church or they're really, really truly serving God, that's the people I'm talking about.

Now people that are not even claiming that, that's a whole different scenario. Because we could have a lost person not even claiming to serve the Lord and I would have them sit around the campfire with me and talk. Because that type of person, at least they're not a hypocrite. Amen. I'd rather sit around the campfire and talk and take it easy with somebody that admits that they are a sinner instead of somebody that is trying to claim that they're serving the Lord when they're not serving the Lord. Amen. Amen. That says here, do you not know that friendship with the world is hostility toward God, but it's talking about in the context, we've got to keep it in the context, is how that the world chooses their own will rather than choosing God. Amen.

It's not saying that you can't have any friends at all and you can't work at all and you can't associate because there is another verse in the Bible that says, that I did not mean for you to come completely out of the world and abstain from everybody because that would be impossible. We cannot just banish ourself. We don't need to just bury our heads in the sand. Right? Amen.

A lot of people still have to go to work. They still have to get along with their neighbors. They still have to get along with certain family members. You can't completely abstain from all worldly people.

But we have to learn to abstain from worldly things that are idols to us and gods to us that we have to learn to push them away. At one time, a person may have loved to watch NFL football, but once we learn that NFL football is satanic, we have to push that away. Amen.

Somebody may have used to previously like Halloween or Christmas or Easter or Sunday churches or Trinity churches, but once we learn that all of those things are satanic, then we have to push those worldly things away. Amen.

But we still have to live in this world with worldly people. We can't escape that reality. Amen.

But you do have to be careful who your true friends are, who you think are your true friends. You have to be careful about that. You have to be careful how much time you associate with worldly people and what you do with them. You have to be careful about that too.

Verse 5, or do you not think that the Scripture speaks to no purpose when it says, He, jealousy, desires the Spirit which He has made to dwell in us. He jealously desires the Spirit which He has made to dwell in us.

Verse 6, but He gives a greater grace. Therefore it says, Theos is opposed to the proud. Now when I say Theos there, the word Theos, being the pale Hebrew and Greek word for God, they teach you in school, they teach you in society, they teach you in the churches.

That is Theos, but it's not Theos. That's just their pronunciation, that's just their teaching. It's not a correct teaching.

There's actually much debate among biblical scholars and agent language experts about how to pronounce things, how to spell things, and what things mean, what the agent words mean. There's actually much debate. It's not all figured out. People think that it's 100% figured out, how to spell and pronounce and the meanings of the agent words. It's not. It's a myth. It's not all figured out. There's still yet much debate about these things.

And what I have discovered in my own research, which I believe is connected with the gift of interpretation of tongues,

to a certain degree, to a certain instrument, a vessel of study in the Word of God, with the help of the Holy Ghost, is that Theo is the more correct pronunciation.

It's not us. It's not us. Amen? It's Theo. The alpha and the omega. The O being the omega. The being originally at one time connected with alpha. In language history, in very, very agent language history, they would have the alpha and the letter A as an ox head and other figures, and they would call it The at one time.

And the omega. Theos meaning alpha and omega. So that's what my research has shown me. And he is opposed to the proud, it says. So there's a theme of pride here all throughout this.

And when we fast, we know that we are humbling ourselves, trying to get rid of pride, trying to submit ourselves to God and to His will over and above our pleasures and our will.

Food is a great pleasure, and there's nothing wrong with food. There's nothing wrong with eating, as long as we're eating the right foods, not genetically modified, not covered and soaked in pesticides and so forth, and not being gutless and not overeating and being careful and make sure we exercise as well.

But food is a gift from God. And that's a natural desire, and the word desire means lust. It does. Absolutely. It's one of the natural lusts that God has given us. God has given us a lust for food, and we do lust after food. I lust after a lemon cake and a strawberry cake. I lust after those things. I lust after meatloaf. Amen.

I lust after a good meal at Outback Steakhouse. That's like a once-ever-three-years thing or once-ever-five-or-six-years thing. I lust after that. And it's God-given. It's God-given, and there's nothing wrong with that particular lust, that particular desire.

Just like there's nothing wrong with a man lusting after a woman, as long as the woman is single, available for him to lust after, to pursue, to chase, and after his own wife and girlfriend and so forth. Amen. This is a God-given lust. It's okay. It's all right.

But when we fast, we are denying ourselves of God-given lust, God-given desires, even necessities of the body. Sex is a necessity of the body for both men and women. It is.

It's scientifically proven, documented, that a man must absolutely ejaculate around at least twice a week, but really more ideally, three and four times a week, to prevent penile cancer, testicle cancer, prostate cancer.

The reason why there's so much prostate cancer in this world is men not having sex. And that's the God truth. It's documented. It's proven. And they're not masturbating to ejaculate because the preachers have told them and the Christians have told them to not do that.

But that's not in the Bible. That's not a God commandment, but a man commandment. The commandments of legalistic people. Legalistic women, primarily. And then even the men have been beguiled by Eve that he can't touch himself.

Very legalistic people because they've been brainwashed by religion. And these things are hard for people to hear right now because it's the first time they've heard it preached like this. It's new to them. It's strange to them. They think that I'm teaching sin. But I'm not.

You show me the verse in the Bible where it says masturbation is a sin. You show me that, I give you a million dollars. I don't have a million dollars because you don't have the Bible verse. So it's just your opinion. It's just your brainwashing. It's just what they have taught you.

There is God-given lust. There's God-given hormones that a man has and a woman has and sex is even good even for the woman. It brings her hormones into action. Sex brings his hormones into action. Brings them both into unity that they become one flesh. That's God-given. There's nothing wrong with that.

But if he's in the military or if he's in jail or prison or wherever and she's at home and they're separated for weeks or months or years, what is he supposed to do?

Or if she is disabled, what are they supposed to do? Or if he is disabled, what are they supposed to do?

But people want to be stuck in their legalism that there's no exceptions. I tell you, there's a whole lot more exceptions, a lot more exceptions than what people think there are. Amen? You don't even need an exception for that. Amen?

But people would rather that a man gets cancer. Amen? They would rather that happen.

But when we fast, we neglect our bodies of sex and food both. All forms of sex and all forms of food.

So we deny ourselves the God-given things that are normally permissible. And we humble ourselves and we strive to get rid of the pride and the self-will and the self-pleasures and even the God-given pleasures. It's denial of self.

And a lot of Christians and non-Christians both, a lot of the world, have no idea about denying self. Amen?

They think all you got to do to be saved is say one prayer and that's it forever and ever and ever. That's all you got to

do. You don't have to do any work for the Lord. You don't have to deny yourself. You don't have to carry your cross and deny yourself and follow Him.

Even though that's exactly what the Bible says, that you must deny yourself, carry your cross and follow Him. And there's a lot of other commandments in the Bible as well.

But they really ignore almost all the commandments. They really do. And still think they're saved even though they ignore and disobey the majority of the commandments of the Scriptures. And yet they still think they're saved.

It's a very sad, very sad condition of false Christianity in the world.

Verse 6 says, Theos is opposed to the proud but gives grace to the humble. Submit therefore to Theos. Submit means to surrender. But people don't believe in surrendering to God.

And resist the devil and he will free from you. And come near to Theos and he will come near to you. It's a relationship. It's a two-way street. Amen?

People want God to do all of it. But we have to do our part. We have to draw near to God, not just Him to us. And it says cleanse your hands. Amen? Some people don't believe in washing their hands after they poof. Amen?

Wash your hands, you sinners. But this is spiritually talking to clean up your life. And be careful what you touch as far as spiritual defilement.

Halloween, illegal drugs, demonic friends, black clothing, demonic clothing, skulls and bones, graven images, idols. I mean, how hard is it to read the Ten Commandments? Amen?

Make no image of anything in heaven and earth. Nothing. Nothing. Don't make an image of it. How hard is it to read that commandment and believe it and observe it?

And I know it's in the context, really, of things to idolize or worship. But the reality is a lost person has absolutely zero discernment to really determine what is his idol and what is his God and why is he revering.

The reality is a lot of people have pictures of Elvis Presley or Dolly Parton or whoever, whatever, on their wall and it's an idol to them.

So they can say all they want to, that they're not idolizing, they're not worshipping these people, these things, but the reality is they are.

When they put it in a carved image, when they put it in a statue, when they put it in a whatnot in the yard, when they put these different things in their yard and up on their porch and up on their wall, you're doing that to idolize it.

To exalt it. To lift it up. That's why you're doing it because you love it so much that you want to exalt that thing, that person.

Isn't that the truth? Amen? Isn't it the truth? There's been many times that I wanted to lift up and exalt different people up on the wall, but I thank God that I did idolize those people because later on I found out they weren't as great as I thought they were.

Now, I still might put certain pictures on the wall, General Robert E. Lee. I still probably will at some time put his picture on the wall, certain things of the Confederacy and so forth that we should honor.

Great history, but I've not done it yet. Amen? But we have to test and try everything before we do it. Amen? We have to take time.

And it says here, in purify your heart you double-minded. Double-mindedness is a huge problem.

People saying they want to serve the Lord, saying they've made up their minds to surrender to God, but they don't do it. Amen?

Words are vain. Words are empty unless you do it. Amen? And a lot of people want to serve two Gods. Go to church both Saturday and Sunday. That's serving two Gods. Absolutely.

Listening to our sermons and yet listening to somebody else's sermons as well, even the same day. That's having two Gods.

You can only be a member of one church at one time. Amen? Can we take up the Lord's table and the devil's table both? We shouldn't be doing that.

If a minister is not keeping the sabbath, you don't need to be listening to him about anything. Amen? Nothing.

If he's not keeping Passover and the days of Pentecost, the days of Tabernacles and all the other biblical holy days, you have no business listening to that man or that woman at all.

If he's not using Jesus' name, you have no business listening or reading that stuff on his website or her website at all. None. At all.

You have to make up your mind what is the truth and stick with it. And I don't understand why it's so hard to make up your mind what the truth is. The truth is simple.  
If you just read the Bible. Amen? If you just read the Bible and believe it. The truth is simple. It's easy to prove. Amen?  
It really is easy to prove.  
That people have a trouble with being double-minded. And that's not of the Lord. Verse 9, be miserable and mourn instead. There's a time to be miserable. There's a time to cry. There's a time to humble yourself. There's a time to put your face down on the ground and cry out to the Lord.  
It's not a party every day. Amen? It's not a party every day. Some people don't want to be here this weekend because it's the weekend of fasting. That's the truth of the matter if we'd really be honest about it.  
But serving the Lord is not always a party. Amen? This ain't no childish game we're playing.  
It's serious. Deadly serious. And let your laughter be turned into mourning and your joy to gloom.  
Humble yourselves in the presence of the Lord. And sometimes to be in the presence of the Lord means to come into the sanctuary. Amen? As the Bible commands.

And then He will exalt you. Amen? A lot of people want to exalt themselves. But we should allow the Lord to exalt us in His own timing if He so chooses. Amen?  
Instead of trying to exalt ourselves. Verse 11, do not speak evil or speak against one another.  
Brethren, he who speaks against a brother or judges a brother speaks against the law and judges the law.  
But if you judge the law, you're not a doer of the law, but a judge thereof. There's only one lawgiver and judge, the one who is able to save and to destroy. But who are you to judge your neighbor?  
Now right there, now when I read that, they immediately say, well then what authority or what right does this man, this pastor, have to judge me and condemn me?  
Well, that authority and that right comes from a million scriptures, including the previous verses. Amen? Amen?  
James himself, a human, judges people and calls people a name. Right up here, you adulteresses. He's calling names. He's judging people. He's condemning people. He called people double-minded as well. Amen?  
He's been judging people as he's writing this letter. He's been judging people. He's been condemning people.  
Because it is the job, the duty, the responsibility of a pastor, and even so much more if the pastor has a very special calling over and above just a normal pastor.  
But even all true pastors have the duty and responsibility to call out sin within the church and in the world. That's their job. That's their job. Amen?  
Their job ain't just to kiss you and make you feel good all the time and sugarcoat the gospel and baby feed you like a child. That's not their job. Amen?

So a lot of people don't understand that the Bible is not totally against judging, but rather that we should not judge hypocritically.  
So if you take the whole context where James has been judging and has been condemning and you take all the Bible and all the related verses about judgment and sum it all up, add it all up, the total sum of the equation is that you can and must judge, but not hypocritically.  
In other words, you've got to get it right in your own life and be truly saved and be truly baptized and so forth and actually really surrender to God, really truly give your life to the Lord, really truly surrender to the Lord.  
Then you'll be able to see more clearly the matter of the situation with your brother, and then you will be able to judge your brother and help your brother. Amen?  
There's no way you can go through his life without judging people. It's totally impossible. Totally impossible. It's not possible whatsoever in any aspect. It's not possible to go through life without judging people.  
Let's be really honest about it. That we should not judge hypocritically, and that's really what he's talking about here, to get your own life straight first before you talk about other people. That's really what this is about. Amen?  
And also, basically, it's saying, in general, in life, generally, we should not be going around judging everybody for absolutely every little thing, being over-judgmental, being over-condemned.  
So it's in that aspect as well, not being over-condemning and over-judgmental, but in general, in life, understanding, trying to understand people and where they're coming from. Amen?  
But there's always a time to judge people. If you don't judge, you'll end up dead. That's just, God, the honest truth.

In verse 13, Then we will live and also do this and do that, if the Lord wills. But as it is, you boast in your arrogance.

You don't know what's going to happen for that whole year. How come you're saying we're going to do it exactly like this, but not consider whether it's the Lord's will or not?

Arrogance. All such boasting is evil. Therefore, to one who knows the right thing to do it and does not do it, to him, it is a sin. Amen?

People that know what the right thing to do is, and then they don't do it, that is a sin. Amen. It's a sin to not do right when you know to do right. Amen.

Now let's back up a little bit. Verse 7. Submit or surrender, therefore, to God. We fast to submit ourselves to God.

To abstain from food and sex for 24 hours is to surrender to God. To put ourselves at His mercy. It's a confession of sins. It's a confession that we are only human and we need a Savior.

It is laying down on the ground, putting our forehead to the ground to say, I am a sinner. Here's my faults. Here's my sins. I confess my sins. Please forgive me, Lord.

That's a good thing. It's giving all to God. It's putting God first, over and above all natural God-given lust, and over and above all forbidden lust. It is surrendering to God when we fast.

Verse 8. Draw near to God. We fast to get closer to God. Because fasting and hunger and starvation, it causes us to cry out, Lord help me. Amen.

To spend more time with Him and to seek His face. We have to go through the valley of the shadow of death, starvation and poverty in order to cause us to cry out to Him and seek Him more intensely.

People who have never experienced poverty, deep poverty, or not having much to eat and having to go without. People who have never experienced that, you're lacking a great learning opportunity.

People need to experience poverty. This is why so many times in the Scriptures it talks about selling your stuff, giving your stuff away. It's better to be poor rather than rich, and it's so hard for a rich person to enter in the kingdom. So very difficult and rare.

The more that you own, and the more that you have, and the more friends you have, the more you have in this world.

The more that you're not close to God. Because all of those things compete against God. Absolutely.

The more you have, the more obstacles and stumbling blocks you have, things that are hindrances from you serving the Lord. And the more that you've got to give up, the more that you need to give up to the Lord, to give away, to sell, to get rid of.

Americans especially are so spoiled with all of their things they want, their pleasures and their will, and they don't put enough priority on the gospel, the needs of the ministry, the needs of the church, the needs of the kingdom, of printing Bibles and distributing Bibles, and keeping the website up and running, and all the different things that the ministry does.

People don't put enough priority on God's kingdom and the work of the kingdom. Their priority is having the best, most expensive grocery store, the most expensive food, and not caring what the price is. Things like that.

Fancy purses, fancy dresses, more clothes than they could ever manage. And people have to do without, and the ministry and the kingdom have to do without, because people are exalting themselves in their richness.

Fasting is a time to throw it all down, and to say, I don't need these things. Amen.

Verse 10, humbling ourselves. We fast to humble ourselves, to destroy pride, to take time to examine ourselves, to exalt God rather than self.

Verse 11, not being over-condemning and over-judgmental, we fast to confess our own fault, our own sins, to look at our own life rather than everybody else's life.

Rather than pointing at everybody else in the church, we point to ourselves. We have to fix our lives before we can fix them by anybody else's life. Amen.

We have to be truly saved first, truly saved, before we even try to witness to somebody else about anything at all.

We've got to get our own lives straight first. What good does it do for a hypocrite or a lost person to try to help somebody else? Amen.

So we fast to confess our sins, to point the fault at ourselves, and say, Lord, I am guilty. Please forgive me. Our repentance becomes more than just empty words, vain words, because anybody can try to say anything, but words are empty without following through, without action.

And it doesn't mention it here, but we know that we also fast to intercede for other people, and we fast for our own healing and deliverance, and we fast at occasions for revelation. Please teach me, Lord. Please show me. Please

confirm. Please help me understand this.

We fast for revelation. Moses fasted forty days and forty nights before he received the Ten Commandments. We fast for revelation for a word from the Lord.

Fasting is not, should not be, like a ransom of a demand, I do this, then God, you do this. But rather, it is to surrender to the Master, draw close to Him, confess our faults, our sins, point the finger at ourselves, is to deny self-humble self. That's why we fast. And if we do these things, that God will draw closer to us, hear our plead, hear, answer positively our intercession for ourselves, for somebody else, for a situation, that as we draw near to God, that He actually answers our prayers.

The Bible says that He does not hear, or answer, rather, the prayers of the sinners. The only prayer of a sinner that He answers is the prayer of repentance, if the person is truly, truly, truly going to repent. Amen. Not just say the words, but will follow through. And God knows whether you're just saying empty words, or whether you really will follow through. Amen. God knows.

You might trick me for only one week, but you're not going to trick the Lord. Amen. Or maybe it was two weeks. But, you're not going to fool God. Amen. And you ain't going to fool me again. Amen. Even myself. You're not going to fool me again, because I know you're still a child, and will stay a child.

So, it is what it is. But the longer we know people, and the more that we talk to them, the more we figure them out. Amen.

God is good. Tomorrow is the Day of Atonement. We fast starting this evening, the day before the Day of Atonement. We fast on the Day of Atonement to ensure that we will be in the fullness of God's Kingdom.

When God's Kingdom comes to the fullness, that we'll be there. That we'll be present there. That we'll be standing on the right side. That we'll rise in the first resurrection. That we'll be in paradise. That our salvation will be true.

We fast to ensure, to examine ourselves, and to ensure that we will be there in God's Kingdom.

We obey God to fast. We obey God to come to services. We obey God to be present. We obey God to surrender fully, 100 percent. Not 99 percent, but rather 100 percent. Amen.

Because 99 percent surrender is not surrender. You're just still playing a game. You've got to fully surrender to the Lord.

Let's look at one last verse. That's Ephesians chapter 5. Right after Galatians, after the Corinthians. Ephesians 5. Around page 215 or so. Let's go down to, it might be in the next page, let's go to verse 27.

Ephesians 5 verse 27. That he might, talking about Christ, that he might present to himself the congregation, the church, the congregation of called out ones, the ecclesia, in all her glory.

Having no spot that the church would have no spot or wrinkle, or any such thing, but that she would be holy and blameless.

It's talking about the first resurrection, when the saints were called up for the marriage supper of the Lamb of God on the Day of Atonement.

And it absolutely will be on the Day of Atonement. Absolutely. That is totally 100 percent biblical. I can prove it from the Bible.

It's on the website at [isawthelightministries.com](http://isawthelightministries.com), the Atonement article, and the dates article.

[isawthelightministries.com/atonement.html](http://isawthelightministries.com/atonement.html), and [isawthelightministries.com/dates.html](http://isawthelightministries.com/dates.html)

Both of those articles will give you undeniable, totally, totally undeniable proof.

Undeniable proof that the first resurrection, the catching up into heaven for the marriage supper of the Lamb of God is on the Day of Atonement.

So as we fast this evening, will we be there for the marriage supper, or not? Will we be there for the marriage supper of the Lamb of God? Will we be in attendance with our wedding clothes on?

Those wedding clothes are symbolic, but nevertheless, those wedding clothes are white, they are clean, they are pressed, they are without spot, they are without wrinkle.

So that the church would be holy and blameless. That's not just through the blood of Christ.

But notice it says in a previous verse, 6, cleansed her by the washing of water with the Word, with the Scriptures.

We need to be reading the Bible. And also, it says in different places in the Bible, the phrase cleansed herself or cleansed ourselves.

We can't just depend on the blood of Christ to do everything. We, as mature adults, not children, should not be expecting our parents to wash us, but rather we have to learn to wash ourselves.

Be responsible. Grow up. Be responsible. And clean up our own crap. Amen? We should not have dementia where we have to have other people clean up our crap. Amen?

But sometimes reality is that it's my job to clean up your crap. So, but it's, ideally you should be doing it yourself. Amen?

Because I don't want to clean up your crap. Amen? I don't want to point the finger. Amen?

I don't want to be condemning. I don't want to be judging. I'd rather be at peace. I'd rather not argue. I'd rather not have to block anybody. I'd rather not have to point out anybody's sins or problems or flaws.

Truly and sincerely, I'd rather not fool with that crap. Amen? Who would want to? Right? Nobody wants to do that, or at least I don't. I know some people love to be over-condemning and judgmental, but I don't like it. God knows that. I don't like it.

I don't like to do that. But if you're not doing it, then I've got to point it out. Because I'm clean. I want to be clean. I want my house to be clean. I want the church to be clean. I want the kingdom to be clean.

I have to point it out, pick it up, get it done, clean it up. I have to. That's my job. God put me as a manager of His kingdom. God put me a manager over the church. God made me a manager. I didn't apply for the job. He made me a manager. And I have to do that job. Amen?

But we've got to clean our garments. Clean our closets. We've got to clean up our lives. Amen?

Okay. Well, I believe that's all we've got right here, right now. And we'll open up the chat room, both on Talk Shoe and Mixlr.

While Brother Robert thinks about what he needs to say, we'll open up the chat room if anybody wants to type in any questions or anything for the Lord.

If they have a special song. If they have a testimony. If they have a question. If you want to play a musical instrument right now. There's ways that it can be done. You can call the Talk Shoe phone number.

And even if you're listening on Mixlr, you can call the Talk Shoe phone number. Just only to be able to sing. Just only to be able to testify.

Just only to be able to give this propitiation, an extra step, an extra effort to serve the Lord, to exalt the Lord, to say a word for the Lord.

It's okay. And the church should be doing those things. Amen?

Alright, Brother Robert, what you got?

"Well, if they have something they want to share, they'd better start calling because I'm going to have seven points and a song.

1. The first point is, I remember I was sort of raised Catholic by people who aren't serious about it.

So, you know, you go maybe once a week, and then that's it for months, and then once a week, and then it'll do the confirmation.

And I remember doing the, just kind of like going to school. They'd have a bunch of very bored teenagers there, and just the old woman, not a nun, but just an old woman in normal clothes.

And a lot of them would be asking, you know, interesting religious questions that are, you know, just interesting questions about God or what the Catholic believes.

Sometimes like trying to point out, this doesn't make sense, this doesn't make sense. And the woman just can't answer any of them.

And she's just like, no, no, no one can understand it, that God works in mysterious ways."

Yeah. They always want to say, if they don't know the answer, God works in mysterious ways.

Yeah. And the translation? I don't know. Because I said so. Yeah, I said so. And that's it, you know. In translation, they don't know the Bible, and they don't know God. Amen?

"And this ministry isn't like that, so I'm going to be able to bring up six more points, and the pastor will be able to answer."

Want to do the song first? Yeah, if you want to. You want to come on up, and you can bring your points with you, and just be up here and do everything that you need to do.

"So, one thing I've been trying to do is I've never heard all these traditional worship songs and gospel songs, and trying

to learn some of them.

And I can't read sheet music. I can produce it very painstakingly with computer tools, but I can't read it.

And so you've got to find the song, and look at the lyrics. Oh, that sounds nice. And then look it up, and then you can listen to it. There's no one to sing it, hardly.

And so from time to time, I'll just open up this hymnal from whatever church it's from. It doesn't even have the names of the songs, like a table of contents.

So there was a song I had seen a few weeks ago, and it was like, wow, this song is perfect. It's like what I'm going through, or what I feel like I'm going through, or what I'm about to go through, but don't know what I'm about to go through.

And the other thing that was so perfect about it is I had been working on... I have a ton of songs I'm kind of quotation marks working on, where I just hear it in my head, I want to make a little more progress, a little more progress, get it finished, get it pushed out a little more to where I can actually have something to present.

And there's some where I want to do musical instruments, and I can't play them, and it needs two or three at the same time, and it's hard to do A cappella with two harmonicas and a guitar when you can't play any of them.

So I might skip that for that song. This one, there was a country song I was working on. It's kind of like a fusion of all the good country songs, and it sounds like them, but it's also unique.

And so that one, but I couldn't actually sing it, because the song itself was a little inappropriate for most settings, and definitely not a church setting, but the music itself is good.

And then this song I opened to that the theme is right, and I don't know how this song would actually sound, the music, because I've never looked it up yet, but I can sing it to that country song.

So you're going to sing a gospel song to the ribbon of the country song? Yeah, to the ribbon of the country song. The lyrics of the country song, the song I wrote, will remain hidden."

Until the campfire? "No, until the guys who have problems... yeah. Anyway, it's called All Alone, copyright owned by R.E. Winstead. So I'm committing copyright infringement by singing this song right now. Praise Jesus, I'm an outlaw!"

On Mt. Olive's sacred ground, Jesus spent the night in prayer,  
He's the pattern for us all, all alone.

If we'll only steal away, in some portion of the day,  
we will find it always pays to be alone.

There are days I'd like to be with the sanctified and blessed,  
There are days I'd like to be just all alone.

These can never grace impart to my weary sin-tossed heart,  
There are days I'd like to be just all alone.

There are days I'd like to be all alone with Christ my Lord,  
I can tell Him of my troubles all alone.

There are days I'd like to be all alone with Christ my Lord,  
I can tell Him of my troubles all alone.

There are days to fast and pray for the pilgrim in His way,  
There are days to be with Jesus all alone.

We can tell Him all our grief, He will give us quick relief,  
There are days I'd like to be just all alone.

When a heart is broken up with the bitter, woeful cup,  
There is time to be with Jesus all alone.

In our blessed Lord divine, there is peace and joy sublime,  
When we take our sorrows all to Him alone,  
I can tell Him of my troubles all alone.

Amen. Praise God. Jesus. Amen. Good job.

"I saw the work to do and I did it."

Amen. Praise God.

"So now the points. Are you going to answer the questions in the chair over there pastor?

Shouldn't you be up here?" ... "You know, there was a time when I had almost no friends but there was a college professor I used to see and I think the last time I talked with him, he sat on the couch and I sat in his desk chair at his computer." (We swapped places.)

2. "So here's the other point. So talking about how you can't be belong to two churches at the same time.

Well it's not just go to church maybe one week, maybe go to church once a month, maybe just do Christmas and Easter if you're Jewish, maybe just do Hanukkah and that's the only time you go to church.

It's a commitment. It's a family. You don't just talk to your family once a year.

Well sadly some people are like that. They only see each other for the pagan holiday and that's it.

So there's the pilgrimages, the Passover, the Pentecost and the Tabernacles. New Living Translation calls it the festival of shelters. I like that.

People know what a shelter is. A tabernacle, who uses that word? But a shelter.

So Passover being very important. The Passover communion, you take it at sunset at a particular time, in a particular way, in a particular manner and in a particular place, in a particular people, congregation.

How even in the Old Testament the Passover was taken on like 10, 15 people groups, so they'd have a lamb for that group and a lamb for that group."

"And if you belong to two churches. Either one of them is not taking the Passover, or how do you be in two places at the same time? We're not time travelers, we can't just be in the two churches at once. So it's who do you belong to?

Who is your family?

And you can't have one foot in one place and one foot in the other place trying to drink one cup and then the other cup.

It doesn't work. You know, you go behind the spinning door and then drink in the other and then come back.

Sooner or later someone's going to go looking for you when you're supposed to be there and you won't be there. And that'll be sadness and rejection for them."

3. "So then there's another point, which I don't get to interrupt at the beginning (during the sermon) very much, which is the way it should be. So I write down the points for the end.

When you pastor are talking about how we need to go through the valley, the hard times, fall flat on our face and cry out to God, and we just sung victory in Jesus, the original lyrics say, He plunged me to victory beneath the cleansing flood.

And how when you're born again in baptism and the truth falling forwards, not backwards, flat on your face, fetal position like a baby underwater where you can't breathe.

And then you come up out of it and that's, you hit your lowest point and that's when you're born again."

And I know what you're saying and that's true. I just don't want people to think that they absolutely have to go all the way down to the bottom. No, no, you don't. You don't. No, don't do that. Don't do that.

It's just duck and get up. But it's similar to falling flat on your face.

"And another thing I can testify is I had wrongfully baptized myself backwards.

It was wrong for a lot of reasons. But when people are baptized backwards, which is the point I want to focus on, when you fall backwards in water, the water gets into your nose.

It's very unpleasant. But when you fall forwards, it didn't even get in my nose or anything.

Not like choking, not like the pool chlorine if you were in a pool. It's just interesting how that works mechanically. You can tell which is the right way because they don't want to do it backwards once they've done it both ways."

Yeah, that's a good point. And some people are really heavy, big guys, big people.

And you have this skinny pastor trying to dunk a heavy person backwards. That can be really risky and dangerous.

He can't get up. He can't do a sit-up. Yeah, in the water. There's a lot of million reasons to do it appropriately, correctly forward rather than backwards.

And then shallow enough, just deep enough rather than out. They say backwards is a symbolism of death. Well, Jesus died on the cross.

On the cross, he wouldn't go backwards with the pole on his back. He would have died going forward. He would have lurched forward.

So, it's a symbolism of death and resurrection, I mean, with Christ. He didn't go backwards on the cross. He could not go backwards on the cross.

He could only go forward when he died on the cross.

4. "And then, we were talking about how the churches teach that masturbation is wrong.

Well, the Catholic Church, and the way the traditional ones would do it, is they'll say, oh, it's onanism. That's what Onan did.

But they'll never actually read you the verse. Well, when you go and read it, even in the Masoretic, out of the traditional translations. I read New Living Testament, which is really explicit about why it was a sin. I don't know how explicit King James is. We can see.

But it says that Onan's sin was that, well, Judah had this daughter-in-law. He was trying to get her married, and the first husband (his oldest son) was wicked and died. Then the second one, Onan.

Now, there's the law, the Levitical law. Two brothers are living together, and one dies, and he had a wife, but didn't have a kid. The second one is supposed to (marry the woman and) have a kid, so the first son, the first brother's name, won't be erased.

And Onan, he didn't want to do it. He did the contraception (pulling out). It's like abortion, even though nobody was murdered, but to deny that.

And it says straight out, this is why Onan was wicked, and this is why Jesus killed him."

Exactly. He was refusing the command of the Lord and the law of the Lord to conceive a child from that woman, because that was his brother's.

The brother had died, and it was the law. He had to perceive a child through his brother's wife after his death.

He was disobeying God. It had nothing to do with masturbation at all. Nothing at all. None. Nothing at all.

And yet, they always want to bring up that verse that has nothing at all to do with masturbation. Nothing. Amen.

"You know what? He was pulling out. How dare they say it's about masturbation."

Yeah. How dare they? He actually did have sex, but pulled out. That's the opposite of masturbation. Amen. Polar opposite. How dare they try to twist that scripture? So it's written plainly. If people looked, they would see they're being lied to. If people looked.

5. "Also talking about how people need to be in poverty, it's already been hard here.

We have a lot of luxuries, a lot of riches in America, good food. We can get luxury items for a few dollars at a thrift store at any time.

It's like playing the lottery, kind of. Even in America, where the poor are rich in many ways, they have many concerns.

A good way to experience being poor is go to jail for a month and be held in holding cells, kind of solitary.

So it was my experience in the detention center. I don't know if you call it a jail or prison."

That was the detention center. They keep them there before they decide what to do. We can still call it a jail.

"Okay, it was a jail. I was cold. I had one set of cotton clothes. The place, a particular place, cold air.

I think they did something like negative air pressure, where the air comes in and goes out to where it's not spreading people's air and wouldn't spread like COVID or another virus.

At the bottom, the air is cool. You can see a lot of the officers wearing sweaters.

When you're in the jail, all you have is the cotton clothes and one blanket that's not thick enough, especially if some people are colder or warmer than others.

I could never find a thermometer to see what the temperature was. It felt cold the whole time.

I was hungry. Three tiny meals a day, a lot less than I'm used to eating. And whenever you get it. Dirty clothes.

I think we prisoners, even in the holding, would have the privilege to knock and ask for things like a shower, but I never asked.

It was only when it was offered to me I took it. So it was every two or three days a shower.

And how the medical care in a prison isn't... They'll keep you from getting really, really sick or dying, but if you have something like... If you have something like... I had a really bad case of poison ivy or sumac. All I got was the ivy shop

and a little bit of steroid pills. Prednisone, I think.

And I was like, I need vaseline lotion. And actually what I found works really good is called Calamine. Calamine lotion, which is specifically for poison ivy. It dries out the skin. You can kind of go through that process of letting it all come out without all the itching and rash over time.

It really helps. And not having it being cold. I didn't have any socks. I didn't have any underwear. Sleeping with thick wool socks and a wool sweater when it's cold really, really helps.

I didn't have that. And all the things that I normally have, tools I normally have to help myself.

Not having that. Being lonely. Not understanding the situation."

"Not being able to work, even. So at first I'm like, oh gosh, there's all this work. There's all this work. We're going to fall behind.

It's like people are going to be hurt because of this and all that worry. And then I'm like, I can't really change the situation. So I kind of come to terms with that.

But I still don't have work to do with my hands. I'm very, very energized, agitated.

And so kind of how can I get over that? I don't have a pen and a paper, which would really, really help.

I was eventually able to get a Bible and be able to read. And then you notice all these things and all these things you want to remember.

And to not be able to write it down on the spot. But I'm just having that. And am I going to forget everything? Am I going to forget everything?

It'll be okay. It'll be okay. As you know, the Holy Ghost brings all things to remembrance.

And then the whole people holding on to their memories too much can be an idol for some people."

"And all these things. I couldn't sleep. Or maybe I was in an altered state of mind.

Imagine a combination between a lucid dream where you feel like you're awake in the dream but you're sleeping.

And kind of like the opposite of that. And sleepwalking where you're awake but actually you're not awake.

And kind of like halfway between at times. More or less awake or more or less asleep.

But then I was in this prison cell. The first one was a drunk tank. But it was like super bright LED lights and they never turned off.

And then eventually I got, after being able to do all that, I got moved up to a room with dim lights.

And it was still not completely dark. But I was able to... And I tried all sorts of things. Taking my shirt off and using it as a blindfold.

And it was like, ooh, it was hard the first few days. It just got better and better and better."

"And when rich people commit investor crimes, like embezzlement and fraud, they get put in rich people's jails.

Where they have all sorts of luxuries. And to be put in the poor person's jail just for a short time. That's one way of experiencing poverty.

Or maybe like a mental hospital. You wouldn't want to volunteer. But it's one way that people can experience that.

And if it happens, it should be considered a good thing to experience. Do you have any comments?" ...

6. "And then there was one more thing I thought about a lot. Because I'm a very artistic person.

I'm not talking about autism here. Which may be true too to a certain degree. But art. Visual art. Music. Poetry. Philosophy. Acting.

There's a lot of ways. But then how the second commandment is, you shall have no graven image of anything.

You make no idols. It's like a lot of things. Things we very much want to make or do.

Or pieces that were hard. Pieces that were light. And that created works. And yet, we know that Moses made the graze and the serpent. Solomon had all the decorations for the temple.

And they were commanded. The pomegranates, the oxen, and the sea. Like the big bowl.

And the lions on the stairs to the throne. At least that's the way it looks when the artists draw it. Twelve lions on the stairs to the throne.

And the Bible also says in many places that the craftsmen have created idols and they're guilty.

Like the very act that they were doing was a sin and there was no way they could wiggle out of it.

But then there's other art and other sort of creations too. Where some people might worship something a person made

and that's their problem.

And it doesn't condemn the artist or even someone making something privately. It's very interesting to think about. And I remember there was a group on MeWe I joined. It's called 'God Created Art Too'. If people can do it. Just the name. Just the name.

And it's just very interesting to think about. Even movies. Movies, movies, books, even fiction.

There's a lot of fiction you say is good, right? Yeah. It's interesting.

And there's reasons for writing fiction rather than non-fiction.

Like to preserve names to kind of change situations to where certain people don't have their private lives exposed who shouldn't. And things like that.

To be able to say things in public that if you said it directly what you wanted to say you'd be executed.

Like a parable. Like using the fiction as a parable. The Communist China. They have people doing that all the time over the years. To where they somehow don't get in trouble with the authorities as much. Even though it's obvious what they're doing. It's just really interesting.

So that's my last point. I got one more point that we might have to look at later."

7. "I know it says somewhere how Moses fasted on Mt. Sinai from food and drink for 40 days.

So drink, I'm thinking, he didn't even drink water. But maybe it just means he didn't drink wine or strong drink.

What I was thinking going through my head is that Moses was in the presence of God.

Normally a human can't fast from water for more than 1, 2, 3 days they die. But if Moses had fasted from water 40 days in the presence of God then that's possible. Isn't it?

So that's my last point."

Praise Jesus for that. In the name of Jesus Christ. In the name of Jesus. Amen.

"And I also want to confess that I'm a person who likes standing up and talking a lot and talking and talking and talking.

And I don't want to talk too much with you so sometimes I hold myself back. And sometimes I see, well, how can I not bring this point up? It's relevant."

Right. You did very well. I'm proud of you. Praise God for that. Amen.

"If there were many more people I wouldn't have to do it all myself."

Exactly. Right? Amen.

"They'd bring up the point and I'd see and check it off the list."

Amen. If we just had more people to participate.

Well, praise God. Amen. And we'll be back for worship services tomorrow morning for special services for the Day of Atonement.

And then we start the Feast of Tabernacles next weekend. Everybody should set up their tents on September the 28th, Thursday.

And then the first day of the Feast of Tabernacles is Friday the 29th. And that is a high holy day. A day of rest and worship the 29th.

So we'll have services both Friday and Saturday next weekend. And then we'll have the seven days of Tabernacles and then the last great day.

So we'll be having services two days in a row the following weekend as well. This weekend, next weekend and then the next weekend.

So three weeks in a row that we'll have services two days in a row. Some of those will be Fridays and Saturdays.

Whereas this weekend, Saturday and Sunday. But nevertheless, still we'll have two days in a row but three weeks in a row.

Maybe four weeks in a row. Maybe because of Trumpets last week. And that's good to be having worship services and gathered together with true family, spiritual brothers and sisters in Christ.

Let's continue to pray for one another. Always lift up each other in prayer. I do encourage people to start verbalizing more, communicating more.

Because if you're listening to these services and you are sincerely wanting to follow Christ Jesus and the truth.

Then one of the steps you need to take at some point of time is to be truly baptized.

Because just listening, although that's a good thing, is only one step. You've got to take the next step and the next step. You can't hold back forever. You need to serve the Lord a hundred percent. One of the steps is true baptism and one of the steps is actually staying in communication with me.

Verbalizing and getting to know each other and getting to know the other true brothers and sisters and becoming a family.

This is God's will. This is not just me. That is God's will. The church is supposed to be meant to be family, knowing each other.

And that includes verbalizing support and when one church member mourns, the other one mourns with them.

When one church member rejoices, all the others rejoice with them. That's more than just saying the word okay or yes or yes I would do.

But people need to be humans and not robots. And to be honest with you, people are acting like robots.

And I'm talking about the true members. We need to be using full paragraphs of support.

Full and complete paragraphs venting support. When we're going through the hardest times, that's when we need more than one, two or three words.

When we are going through the hardest time, we need entire paragraphs of support repeatedly.

Seeing another paragraph the next day. When we're going through the hardest time, that's when the church needs to step up to the plate and be there for each other. Amen?

So we need to seek the Lord on this. And some of you need to fast more than 24 hours as we go through this day of atonement.

So thank you for listening today, taking that one step. But the Lord requires additional steps.

If you think you're going to get by with just one step and that's it, you're sadly mistaken.

You've got to take the next step. Amen? Okay, I'll see you tomorrow at the same time in the morning, 10:50 A.M.

Eastern time zone. See you then. God bless.

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