

Full Sermon Transcript:
Ritual of Prayers Before Meals
March 8, 2025

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

Let us go into prayer. Lord Heavenly Father, bless your name, praise your name, for you're sacred, you're holy. You're worthy to be praised, honored. Praise your holy name. Thank you for this special time to come together all around the world to worship you in one mind, in one accord, in one spirit, in one faith, without division, in agreement, in unity as one body, as one bride group to you.

Praise your holy name. Thanks for getting us through this week. We haven't been perfect. We struggle, but we press forward, not backwards.

Press forward, seeking your spirit, your will, your voice, your direction, your guidance, your will.

Father, we come here to worship you and to hear your word, your message for your people.

We want to be willing to hear your voice, to hear you out, to grow in your spirit, to grow in your will, to grow in trueness of heart, to comprehend reality, to come more and more out of Babylon, out of traditions, come closer to you rather than religion, to have a real relationship with you, heartfelt, sincere, deeply.

Wherever we are lacking, please realign us, help us. May your spirit grow in us. May your will grow in us. May your voice grow in us.

In Jesus' holy name we pray. Amen.

You may be seated. Let's turn to Isaiah 1.

Of course, we're reading from the Alpha and Omega Bible, the restoration of the original scriptures, using older manuscripts than what was used for the King James Version.

Isaiah 1, when I say Isaiah 1, it should immediately come to your mind that is where Jesus rebuked Israel for their very vain, heartless fasting and holy days.

Even though that God commanded fasting and holy days, that was doing it without sincere heart, just only by commandment.

Page 384. Isaiah chapter 1. Verse 1. For Jesus has spoken, saying, I have begotten and raised up or conceived and raised up children, but they have rebelled against me.

The ox knows his owner, and the donkey his master's crib, but Israel does not know me, and the people have not regarded me.

Ah, sinful nation, a people full of sins, a evil offspring, lawless children. You have forsaken Jesus and provoked the Holy One of Israel.

Why should you be struck anymore, transgressing more and more? The whole head is pained and the whole heart sad.

From the feet to the head there is no soundness in them, neither wound nor bruised nor festering, ulcer or healed.

None of those are healed. It is not possible to apply a plaster, a salve, an oil, nor bandages.

Your land is desolate. Your city is burned with fire. Your land, foreigners, devour it in your presence. *(It sounds like America and UK right now, right?)*

And it be made desolate, overthrown by foreign nations. The daughter of Zion should be deserted as a tent and a vineyard, and as a storehouse of fruits and a garden of cucumbers, as a seized city.

And if Jesus, of all creation, had not left us a seed, we should have been as Sodom, and we should have been made like Gomorrah, so on, so on, so on.

But let's skip down to verse 11. And what value to me is the abundance of your sacrifices.

So Israel would have been, because they knew the law, the letter of the law to ABCs, the Torah, they would have been constantly sacrificing.

Even though they had fallen away from God and was rebellious, they were still yet doing animal sacrifices.

Absolutely, that's the truth.

So verse 11, of what value to me is the abundance of your sacrifices, say of Jesus.

I am full of whole burnt offerings of rams, and do not delight in the fat of lambs and the blood of bulls and goats, neither shall you come with these to appear before me.

Now pause right there, because the word I am full of this makes me think of a person that is full of food, that have eaten to their fullness, and you don't want to eat one more bite.

And if you eat one more bite, you're going to be sick. And there's nothing wrong with eating, and there's nothing wrong with these people doing animal sacrifices in that day and time under the Torah, under the Old Covenant.

But the abundance of it, where they would sin constantly and not repent, context is a rebellious people.

They wasn't repenting of their sins, they was multiplying in their sins and say, okay, all we have to do is kill an animal, that has nothing to do with me.

That's easy, just kill these animals. We've got a big farm, everybody had farms back then.

So just kill an animal every time you sin, but not repent. And it reminds me of that verse with the Laodicean church in Revelation 3, if you're not hot nor cold, and you look warm, I vomit you out of my mouth.

So that makes me think of being full and not being able to take one more bite. But starting over in verse 12, neither shall you come with these to appear before me, for who has required these things at your hands?

You shall have no more tread my court, though you bring fine flour. It is vain. Incense, an abomination to me, even though incense was commanded. That is abomination to me in this context.

I cannot bear your new moons and your holy days and the great day, the great last day of the feast, even though all this was commanded.

Verse 14, your fasting, your rest, your sabbath from work, your new moons also and your fiestas, my soul detests.

You have become loathsome to me. I would no more pardon your sins, even though they thought my sins were forgiven if I sacrificed these animals.

But I won't pardon your sins, he says. Verse 15, when you stretch forth your hands, that's praise, that's prayer, that's praise, I would turn away my eyes from you.

Turn his head. And though you make many supplications, requests, prayers, I would not listen to you because your hands are full of blood.

Wash yourselves, be clean. Remove your iniquities, your breaking the law from your souls before my eyes.

Cease from your sins. Learn to do well. Diligently seek justice. Deliver him that is suffering wrong.

Plead for the orphan and obtain justice for the widow. Amen. And let us reason together, say of Jesus, and though your sins be crimson, red, I will make them as white as snow.

And though that they be as scarlet, I will make them as white as wool. And if you are willing and listen to and obey to me, you should eat the good of the land.

But if you're not willing, nor listen to and obey me, the word war shall devour you for the mouth of Jesus has spoken this. Amen.

So be it. Amen. This should be a lesson for the Torah, Torah, Torah Y name groups that want to focus so much on the law.

And it should be a lesson for people that think as long as they keep all the letter of the law, they're automatically saved without question.

But it should also be in today's context, it should also be a lesson to us that we can do things like fasting, keeping the holy days, and still be in vain if it's not heartfelt, if it's just because it's commanded, if that's the only reason we're doing it is because it's a command, then it is really in vain.

As we continue to read, we'll bring this more out. Let's turn to the book of Matthew, Matthew chapter 9.

This is why we're not saved by the law, but rather we're saved by grace. But we still have to keep the law, but it needs to be heartfelt.

It needs to be sincere. Not by commandment only. Matthew chapter 9, page 633. And the reason I don't look at the congregation very often when I'm preaching is I don't want to be distracted by people's faithful expressions and emotions and stuff like that.

I want to stay focused on the Word of God and to feel His Spirit and let Him lead me and not be distracted by the flesh.

Matthew chapter 9, and we start around verse 14, Matthew 9 verse 14. Then the disciples of John came to Him asking, Why do we and the Pharisees fast, but your disciples do not fast?

These are the disciples of John the baptizer. He was a good preacher, truly called, chosen, ordained of God, and he and his disciples were fasting often, and also the Pharisees were fasting often.

But it says that the disciples of Jesus were not fasting, but that really means they were not fasting often.

Verse 15, And Jesus said to them, The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they?

But the days will come when the bridegroom is taken away from them, and then they will fast. Amen.

Jesus makes an excellent point here. Amen. The point of fasting is to draw closer to God.

It's not to bribe God. I do this, you do that. It's to draw closer to God so that if we're close to God, he'll hear our prayers, our requests.

We're humbling ourselves. We're saying when we fast, we say, I can't do it myself, I need you.

It's not a bribe. We shouldn't take it as a bribe, but most people do it as a bribe, to be honest with you.

But it should be, I can't do this. I want to draw close to you and seek your help.

I lay down my heart. I lay down my will. I surrender to you. I put my face to the ground and let you do the work.

That's what fasting should be. But if we already are close to Jesus, if we are walking with Jesus, if Jesus is in our midst, if we're walking hand in hand with him, then we're already close to him and walking with him and following his steps and walking in his steps and hearing his voice.

So why fast? We already got him. So in my earlier days, when I first came to true salvation, that's when I was fasting a lot more.

That's when I was still struggling to overcome a lot of sinful addictions, sinful behavior, sinful thinking, sinful everything.

As I was a babe in Christ, recently saved, that's when we need to fast the most. Amen.

But after years pass and we continue to walk with the Lord and grow in the Lord and in the measure of his spirit, learn to hear his voice better, learn to be more obedient, getting rid of more sin every year.

Another sin is revealed in our hearts and minds. I've got to get rid of that. I've got to get rid of that. I've got to stop doing that.

I've got to stop saying that. I've got to stop acting that way, whatever. Every year, becoming more and more clean as symbolized by the seven days of unleavened bread.

So after years of that, you're getting closer and getting closer, hopefully, to the Lord.

Why fast as often? Ten years after you're baptized, why fast very often in that time frame and context?

Why fast as often then as you did your first year? It doesn't make sense if you're really walking with the Lord, whereas all these ministries and churches and websites and videos, they're saying you've got to fast and fast and fast and fast and fast and people are starving to death and they're depriving their brains and their bodies of very important, very necessary nutrients.

And that's just the God's honest truth. I remember one man a long time ago that he fasted, I forget, maybe two or three times a week, maybe it was, something like that.

And he used the excuse that the Bible says that our righteousness must surpass the righteousness of the Pharisees.

It does say that. And he said, well, they fasted often, so we should fast even more often so our righteousness can surpass the righteousness of the Pharisees.

Very carnal, fleshly, lost thinking. Amen. The Pharisees, they lacked righteousness, not because they didn't fast enough, because they were fasting a lot.

It wasn't that they needed to fast more, even though fasting is supposed to draw us closer to God.

But their fasting did not draw them closer to God. They was doing it in vain. They was doing it because the Bible commands it or they thought the Bible commanded it.

The Bible really doesn't command fasting except for only on the Day of Atonement.

So they were doing it out of legalism, out of ritual, and out of tradition. My mama taught me this.

My grandparents taught me this. The church teaches me this, so on and so on. They say this is the way to be holy. I'll be holy.

I do follow the tradition. I'll follow the commandments of mankind. And the Bible really don't command fasting, but once you follow it, the Bible really don't command fasting, but once a year.

We're encouraged to fast, but not commanded to fast more than once a year.

Let's go over to Chapter 6, verse 5.

Let's start in verse 1. Matthew 6, verse 1. So that your given would be in secret, and your Father who sees what is done

in secret will repay you.

This is one of the reasons we don't pass a collection plate among the congregation.

Where the person sitting next to you can see if you put in one dollar bill or ten or a hundred or what, but the congregation just hands to me money directly to me whenever it's convenient to them.

It does not have to be during the worship service. It don't have to be on the seventh day.

It can be when they've just cashed their check, whatever, no special time. There don't have to be an audience.

It don't have to be a formal occasion. It don't have to be a formal worship service to pay your tithes and your offerings.

But to do it in secret without anybody else seeing it. Verse 5, when you pray, you're not to be like the hypocrites, for they love to stand and to pray in the synagogues and the churches and on the street corners so that they may be seen by people.

I tell you the truth, they have their reward in full. Notice how it includes praying in church.

There's nothing wrong with praying in church, but it was their heart and intent that they liked that somebody may see them praying.

Verse 6, but you, when you pray, go into your inner room like a closet. Close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will repay you.

So it reminds me of when I was a child, my grandmother would take me and my brother into the bathroom and teach us to get down on our knees and pray in the bathroom.

Close the door because it's a very small room, so it feels like a closet, has that mentality of a concealed closet.

And teach the children to go into your prayer closet, to pray in secret, not to be seen by people.

Where is the Bible verse, anywhere in the Bible that says that when you gather together at a meal together, pray in front of one another, pray over the food.

I would invite anybody that hears my voice, whether you're hearing my voice today or tomorrow or a month or a year from now, if you know such a Bible verse, give it to me because I've looked sincerely and deeply and I cannot find such a Bible verse when you come together for a meal, pray over your food.

I can't find such a commandment, cannot find it, but I find these words to go pray in secret.

Verse seven, but when you are praying, do not use meaningless or vain repetition as the Gentiles do, for they suppose that they would be heard for the many words.

The third note there says both Islam and the Catholic Church use rosary beads. Catholics are told to repeat a specific number of 'Hail Marys' for their sin.

Protestants and Catholics both repeat each other's famous prayers in vain. You find prayers in books, pamphlets, videos, websites where they give you the prayer that you must repeat their words rather than coming up with your own words of your own heart, your own mind.

Here's a book of prayers for you to pray to the Lord. Bullcrap! Vain repetitions, "Hail Mary number one, Hail Mary number two, Hail Mary number three, Hail Mary number 100."

"Oh, my sin is forgiven now."

Stupid! That's a stupid theology of the Roman Catholic Church and of Islam.

In this same line of thinking of everything we've read and talked about so far, of doing things because we think they're commanded or as a tradition or as a teaching of mankind rather than because it's from the heart.

So now let's turn to Matthew 5 and I want to show you that there's 2 different Greek words for the word bless.

If we talk about blessing our food for different languages and different nations, what we're talking about when we say blessing our food is praying over the food and they call that blessing your food.

Two different Greek words in the Bible for the word bless.

In Matthew 5:3 Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are those who mourn, for they should be comforted. Blessed are the meek or the gentle, for they should inherit the earth, (not Heaven, the earth.)

Blessed are those who hunger and thirst for righteousness. Amen. For they should be fed to the full, (but not like you're going to vomit or nothing.)

The word blessed here in this context over and over and over is Strong's Concordance, number 3137.

"Makarios". And it means to be satisfied, content, full, enriched or fortunate.

So in each of these cases, instead of saying blessed, you could say satisfied. Verse 3, satisfied are the poor in spirit, for theirs is the kingdom of Heaven.

I think also a song that the Lord is sufficient. The Lord is my shepherd. In Psalm 23, the Lord is my shepherd. The Lord is sufficient.

I shall not be in need. It's that type of satisfaction, fullness, that type of fullness, that type of satisfaction, that type of contentment.

I have the Lord. I'm walking with the bridegroom. He's mine. I don't have to seek him as much.

I still seek him every day, amen? But I don't have to seek him as much if I already have faith in him.

Blessed, satisfied are the poor in spirit. Blessed, satisfied are those who mourn.

Blessed, satisfied are the meek, for they shall inherit the earth. Satisfied are those who hunger and thirst.

You're no longer hungering. You're no longer thirsting because you're satisfied. You're full, contently, not feeling like you've got a vomit. But you are satisfied.

You're full. You've found the Lord. Satisfied are the merciful, for they shall receive mercy. Satisfied are the pure in heart, for they shall see Theos.

Satisfied are the peacemakers, for they shall be called the sons of Theos. Satisfied are those that have been persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.

So on, so on, so on, amen. But then there's a different great word in Matthew 14.

Let's look at that. Matthew 14:19. Page 638. Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward Heaven, he blessed the food.

And breaking the loaves, he gave to the disciples and the disciples and then to the crowds. And we know that it was greatly multiplied.

The word blessed here is a different Strong's word, 2127. Eulogeo. Not Eleluje.

That's the root word for Eleluje, the root word from which Eleluje comes from.

And it means to divinely empower, or to sanctify or consecrate that, or to praise.

So in this context, we could, if we wanted to, we could translate this as He consecrated the food.

He sanctified the food. He empowered, divinely empowered the food. And He did. Amen.

So that became holy food as the people were eating it because as each person took a little bit from the plate and passed it to the next person, there was nothing missing.

That's divinely empowered, consecrated, sanctified.

Look at Matthew 25. See the same word. Matthew 25, verse 34.

Then the king was saved to those on his right. Come, you who are blessed, sanctify, consecrate it with my Father.

Inherit the kingdom prepared for you from the foundation of the world. Verse 34. These are the people that make it into paradise, new heavens, new earth, were consecrated unto the Lord.

They were sanctified unto the Lord. Amen.

Chapter 26, verse 26.

When they were eating, Jesus took bread and after a blessing he broke it and gave it to his disciples.

They said, eat, this is my body. This is the Passover communion. If we wanted to we could translate that very accurately that after a sanctification or to concentrate the food to the Lord, to make it holy unto the Lord.

It's not a regular meal. It's not every meal. It is a special, holy, consecrated meal that's sanctified unto the Lord. Look at

Luke 24:50, And He led them out as far as Bethany and lifted up his hands and blessed them. And while He was blessing them, he departed from them and he was carried into Heaven.

So that's at the moment that He's about to leave them to depart back to the throne of Heaven.

So that's at the moment that he's about to depart back to the throne of Heaven. He consecrates his disciples.

He empowers his disciples. He's sanctifying his disciples. He's basically doing that because this is his moment of departure and that now they're going to have to be the leaders of the church, the apostles, the hands and feet of Christ upon the earth.

So it's a special blessing, a special blessing. We never read in scripture or someone blessed someone for sneezing.

We today have been handed down that tradition. We've heard other people in society or families or friends do that so

we copy them and we think that makes us holy.

We think that's what we're supposed to do. We think it's something God would want us to do.

We think we're showing love, honor, respect, mannerism. That's the brain washing, the programming that's been handed down to us all of our lives from childhood.

But the reality is we don't see any such example of that in scripture anywhere even though we've got if I count if I look at how many pages there are in the AOB one volume 818 pages counting notes.

We don't find a biblical example of that. As I posted recently on our social media channels that the origin of blessing people or so-called blessing people saying that word rather is from superstition that people in old times before we understood how the body works and life and death and how the heart pumps we thought that when they sneeze that they're going to die or they might not get their next breath.

What is a sneeze? This is primitive mankind before science. What in the world is that sneeze? Are they under a demonic attack?

So bless you so that you may live that your heart may keep pumping that you'll keep breathing.

It's based upon superstition. That's the origin of it. So once we recognize the origin of something and we see that it's not biblical we don't have no biblical examples of it and then we also learn about what does the word bless mean?

If we say God bless you are you really taking anointing oil and concentrating that person and consecrate that person to the Lord?

Or you're saying you're full, you're satisfied? So both meanings of the word bless, biblically speaking, doesn't fit the context of what we're trying to do of that tradition of blessing a person when they sneeze.

It comes from a lack of understanding what it means to bless someone. If you bless someone it should be heartfelt, sincere.

It should be that you truly, sincerely, honestly, mentally, emotionally that you are bringing a holy protection upon that person.

A holy blessing upon that person. Recognizing what blessing is, that it's if you're using it in that sense that it is to bless the congregation is to empower the consecration, give them empowerment from God and then to just throw out that word nonchalant without heartfelt without meaning, to make words meaningless.

Jesus did sanctify the Passover meal. It was sacred, special communion not a normal meal.

He blessed the bread and the fish so that it would greatly multiply as a miracle.

So it was needful to say those words over it in order to bring about the empowerment that it would greatly multiply.

If we search the entire Bible there's really no Biblical examples of people blessing food outside the context of animal sacrifices because that is a sacrifice unto the Lord and holy day meals, communions, Passover meal, special occasions because that is also holy unto the Lord multiplying of the food things like that or also we do find, we'll read here in a few minutes we do find where Paul talks about sanctifying the food by the word of prayer in the context of cleansing it spiritually because it may have been defiled spiritually from sacrifices to pagan gods.

We'll read that. But outside of those that list of context outside of those context we don't find any Biblical examples of them eating a meal and blessing the food before they eat it other than special food, holy food, multiplication of food and to sanctify it from demons.

Let's look at some other examples Let's look at some examples where food is blessed Luke 24 Luke chapter 24 an example of where food is blessed verse 30 page 688 page 688 Luke 24 verse 30 Luke 24 verse 30 And when he had reclined at the eating table with them, he took the bread and blessed it, breaking it, he gave to them and then their eyes were opened and they recognized him.

Then he vanished from them, disappeared in front of their eyes. This was after the resurrection, they did not recognize who he was but once he sanctified this food and they ate it their eyes were opened.

They did not recognize him until they ate the sanctified food. So the context here is not a tradition of praying over food before you eat it, but he is empowering the food to heal their eyes spiritually.

Just as the communion also heals us spiritually.

Let's look at Acts 27 verse 33 Until the day was about to dawn Paul was encouraging them all to take some food saying, today is the fourteenth day that ye have been constantly watching and going without eating, having taken nothing.

Therefore I encourage you to take some food for this is for your preservation. For not a hair from your head of any of you will perish.

Having said this he took food and gave thanks to Theos in the presence of all and broke it and began to eat. And all of them were encouraged and they themselves also took food. The context of this blessing of the food is that they had not eaten in two weeks.

None of them. They had been in a fierce storm on the water in the boat, in the ship.

They was trying to survive that two weeks of these storms. And they didn't have time to eat.

They wasn't eating. But now this first meal in two weeks.

The way I feel about this is the way I've always felt about praying over food as a tradition on a constant basis. If we live in the land of milk and honey and we have plenty to eat, and we're praying over every meal before we eat, it becomes, over time, nothing more than just habit, tradition, vain repetition, heartless, meaningless.

It is as these Catholic and Lutheran churches and other churches that take communion every Sunday. Some people literally do that every Sunday, and they would say to you, "Oh, it's heartfelt, I'm sincere about it, and it's really and truly heartfelt." They would claim that—I've heard them claim that. But that's bull crap. That's bull crap.

It's not going to be heartfelt in the same way as when we take communion once a year because taking communion once a year—that's special, that's unique. We're taking the days before that to examine ourselves about if we should eat that communion. They're not going through that process every week. Absolutely not. It's totally impossible that their weekly communion be anywhere as near as heartfelt as our once-a-year Passover communion.

So I see praying over a meal constantly in the land and time frame of abundance as being less heartfelt. But, of course, if you're living in the context, as many people on the earth do, where your amount of food you eat for the whole week—or rather, we'll say for the whole month—is what we eat in one day here in the land of milk and honey under the blessings of Abraham, Isaac, and Jacob. What we eat in one day, some people eat in a week, two weeks, three weeks, or four weeks, and that's not exaggeration. Some people rarely get food.

So in their context, once they get the food, they're really thankful, and it's real heartfelt. I would have no problem at all with a person in that context praying over every meal because I know their heart is going to be truly, truly thankful. I would have no problem with that at all. But they're not blessing the food; they're just giving thanks for the food. They still don't need to be using that word "blessing" because we need to know what blessing is. We need to be educated, not ignorant, about what blessing is to be over that food. Because they're thankful, that is completely fine in that context.

Let's look at another Bible verse. Let's go over to 1 Timothy 4. As we turn to 1 Timothy 4, personally, if I have plenty to eat, if I'm eating every day, if I'm eating two or three meals a day, to me personally, my prayer over that food is honestly more heartfelt if I taste the food first and pray in my heart, pray in my mind.

Be like, if I take a bite of that food and get that flavor in my mouth and those juices start flowing, then it's like, "Mmmmm, yum, yum, yum, yum, yum, yum! Thank you, Lord!" And I am so much more heartfelt. Even though you don't hear me say the words, even though you don't see me close my eyes and bow my head, those words I speak in my head to my Father in secret are so much more—ten times more—heartfelt than what it would have been if I took time to pray out of a ritual tradition before I eat, before I taste it. It's not going to be as heartfelt.

That's me in 1 Timothy 4:4: "For everything created by Theos is good and nothing..."

Let's go back to verse 1: "But the Spirit clearly says..."

1 Timothy 4:1: "But the Spirit clearly says that in the latter times, some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons by means of the hypocrisy of liars searing their own conscience, men who forbid marriage," as we know that the Catholics do for their priests, "abstaining from foods," as we know that the Muslims and the Torah Roots—why name cults—abstaining from pork, which Theos has created to be gratefully shared in by those who believe and know the truth.

"For everything created by Theos is good, and nothing is to be rejected if it is received with gratitude, for it is sanctified by means of the word of Theos and prayer."

Food being sanctified, concentrated, or cleansed—really, in this context, the word would be the definition of cleansing spiritually by the word of God, by prayer. This abstaining from food is not just pork. In the context of that day and time, much of the food available for people in the marketplace had been sacrificed to pagan gods. That's the context of that day and time in which they were living.

We see Paul talking about that in other chapters of the Bible, maybe Corinthians, that he had talked about that. That's the context, really. People were worried that they needed to abstain from all the food in the marketplace unless they just

raised it themselves.

How dare I go and buy my food from somebody because I know it has probably been laid out on a pagan altar to this imaginary spirit that they worship, or to the frogs, been sacrificed to the frogs, or been sacrificed to the grasshoppers? You know they did that. They had thousands of gods, and everything that moved was a god, like it is still today in Hinduism.

But as Paul said in another Bible verse, that's nothing. That demon is nothing. It's imaginary. Their particular ones, their frog gods—those were their imaginations. If it had been sacrificed and then they brought it to the market to sell it, this word of prayer spiritually cleanses it from that spiritual defilement. That's what he's talking about.

So if we were worried about the food we bought at the store having been laid out on an altar or prayed over in a demon's name or a false name, then yeah, it would be necessary, and I would encourage it. If we had a suspicion—of course, if we knew for sure that it was sacrificed, we would not eat it. We wouldn't. Because Jesus said that he hated the doctrine of those people that taught that it was acceptable to eat things that had been sacrificed to idols.

So if we know it had been sacrificed, we know it is because it's been marked. We know it's been sacrificed. It has that halal mark on it. We know that it's totally forbidden. That prayer is not going to cleanse it. It ain't—that prayer ain't going to cleanse it. It's forbidden. Jesus himself said so.

But if it's not marked, and we have no reason to be certain that it has been sacrificed, but for whatever reason we think it may—coulda, coulda, woulda, coulda, woulda, woulda—like chicken. Because chicken is the number one food in America that is halal. It's not every chicken necessarily that I know of, but there's a lot of chicken factories that do sacrifice their chickens. But if it ain't got that mark on it, I still buy it. I don't know that it has been sacrificed. If I knew it had been sacrificed, I wouldn't eat it, right?

So if there's any food at all that I would say a cleansing prayer over, it may be chicken. I can't think of nothing else in our day, in our time, in this society, where I live at right now, under current situations. I can't think of any other food that I need to pray over before I eat because I'm really not worried about anything else at this time.

So that's the prayer—I mean, the meaning of that verse. Because a lot of times, the churches, the pastors, the Christians, so-called, will use that verse to teach praying over a meal. They're taking it out of context, right? They're taking it out of the context of people being concerned about the spiritual cleanliness of food.

Now, once we get into the Great Tribulation, we may go periods of time with less food, right? We get into that situation where we're very blessed by God to make us full. That first meaning—blessed are the poor in spirit, blessed are that satisfied full. We're very blessed. We're very fortunate to be made full by a blessing, that we caught a deer, that we killed a deer, that we killed a groundhog, a squirrel, a turkey—whatever.

And that might be once a week, whatever. Then by all means, because we are extremely thankful, we finally, finally caught something, and we are going to be full. With that context of really, truly being thankful, we're praying as soon as we catch it, amen.

And with that being said, whoever prays when they come out of the store and they've got their buggy full of groceries, and they just fill it up—their seat in the car and their back seat in the car completely full of groceries—and not one word of thanks to God...

But then they get back home, and they're putting up the groceries—still no thanks to God. And then, finally, at supper time, like a clock—let's just check the mark, let's just check it off. "I've done my duty. I'm holy. I've done my Christian duty. I have prayed as I'm supposed to pray."

But they didn't pray when they first got the food. To me, that's being a hypocrite.

When I get in the store and I come out with all those groceries, I am, at that moment, thankful. I just obtained all that food that I had the money or the resources to get it with—amen. Then sometimes, when I'm putting that food up, that feeling of thanksgiving comes over me again—amen.

So if I've already prayed over that food in my heart, my mind, or my words—whatever the case may be—when I first got it, why must I prove to you my holiness by praying over it again in front of you? I've already prayed over that food days ago—amen.

But as soon as I take a bite, I'm already thankful again—amen. And then I can pray in my heart and my mind.

Talk about sincerity of heart versus religious tradition. Sincerity of heart versus religious tradition. You know, that's why Isaiah goes back to—if they had been doing the same amount of holy day observance and prayer but doing it more sincerely, then it would have been different—amen.

Let's go to the book of Deuteronomy, chapter 8. Page 134.

And another thing about spiritually cleansing a food—if that food is defiled with demons, why do we allow it in our home without praying over it before we even bring it in the house, right?

It is much more to pray in your car—much more valuable, much more helpful spiritually—to pray in your car over that chicken, over that food that you just obtained, rather than to ignore God at that point in time. I mean, that's fundamental right there.

You just caught the turkey—because you did in the store—you caught it in your buggy—amen. So to ignore God at that time and to ignore that you may have just bought something spiritually defiled and bring it into your house, and it's already spiritually defiled, and it's been sitting in your house for a week spiritually defiled—how come you've not prayed over it yet?

It's so much more beneficial to pray over your food when you first obtain it, and you just return to your car with your groceries. That is so much more beneficial.

Deuteronomy 8:7: "For Jesus, your Theos, will bring you into a good and extensive land where there are torrents of waters, lots of water, and fountains of deep places issuing through the plains and through the mountains—a land of wheat and barley wherein are vines, figs, pomegranates—a land of olive oil and honey—a land in which you should not eat your bread with poverty, and you should not want anything upon it, put anything upon it. In other words, you're full, you're satisfied, you've got plenty to eat. A land whose stones are iron, and out of the mountains, you should dig brass." In other words, there are earth minerals.

Verse 10: "And you should eat and be filled, satisfied, and shall bless Jesus, your Theos, on the good land which he has given you."

Bless, praise Jesus.

So this is after you have experienced the blessings, and after you have eaten and you're already full. This is talking about recognizing God's blessings, God's goodness, God's provision for what you already have enjoyed—rather than neglecting the praises of God when you've been enjoying all this goodness and fullness.

So we do have a Bible verse about giving praise to God after we've eaten. We don't have a Bible verse about praising God for the food before we've eaten—except for animal sacrifices—to bless it, to sanctify it to the Lord, or to cleanse a food, or to empower that food for spiritual healing, to empower the food to open their eyes.

Whatever the case may be, in the Bible, we see many people eating. We won't turn to all these examples, but just quickly:

In Genesis 18, we know that Abraham sees the three angels that come before Sodom and Gomorrah. We know that Abraham presents a meal to the three visitors. There's no mention of a blessing over the food. They may have, but we don't read about it.

The very next chapter—what in Sodom and Gomorrah—he prepares a meal for the two angels who visit him in Sodom. There's no mention of them praying, giving thanks, or blessing the food in that case either.

Five chapters later, Abraham's servant, who is on a mission to find a wife for Isaac, is offered food at Laban's house—no mention of a prayer or blessing.

In Ruth, the book of Ruth, Boaz invites Ruth to eat with him and the reapers, and she eats until she is satisfied and full—without a mention of a prayer or a blessing.

In the book of Judges, a Levite and his concubine are given food by an old man, but there's no mention of a prayer or blessing.

In 1 Samuel 1, after Hannah has eaten in Shiloh, she goes to pray at the temple, but there's no mention of a prayer or blessing during or before the meal.

In 2 Samuel 9, the son of Jonathan eats at the king's table regularly on an often basis, but there's no mention of prayers or blessings over the meals.

Even in the New Testament, Luke 24, after his resurrection, Jesus eats fish given to him by his disciples to prove that he's not a ghost, but there's no mention of him blessing the fish or the disciples blessing the fish at that point in time either.

Then we know in 1 Kings, the book of Kings, how Elijah tells the widow that even though she has a very little bit of food left—grain—"Prepare this meal for me. Take that grain, make me a little cake, give it to me first, let me eat first." And there's no mention of him blessing or praying over that, even though it's just a very special meal that she has sacrificed to him—or surrendered. She sacrificed her food to him—you know what I mean—surrendered her food to him alone.

In 2 Kings, we see the same thing happening with Elijah and a widow, that she has also prepared Elijah food, and there's a multiplication of oil there. In both cases, the food was multiplied because of the widow's obedience to the prophet of God, but there's no mention of a prayer or a blessing.

In any of these cases I have just listed—10 examples—and there are many other examples as well. Perhaps they were praying, perhaps they were not praying, but we don't have a biblical description in any of these cases of people praying or blessing their food outside the context that we have already discussed.

So in summary, of course, I am not against prayer. I'm not against fasting. But the way it's typically done today, as a tradition, has become heartless and more of just a vain repetition—something that we think we must do to be holy—when it's not as heartfelt as it would be if we did it with a true feeling of thanksgiving.

We can pray in many different ways. We don't have to bow our heads in order to pray. We do that, though, in a formal setting. If we come together in a holy ceremony, then we bow our heads together in unity. Together, it's a sacred time. It's a group prayer. You have one man that is leading the group prayer, and that's a case where you don't have to do it in secret—because it's a group setting at a sacred ceremony unto the Lord. It's a sacred time. It's a sacred place.

I can also see a dad leading his family of children, teaching his children to pray over the food in order to help the child learn how to pray. I can see that occurring—would not be against it. We've got set teachings for the younger people—help them learn how to pray, and so forth.

And I can definitely agree—as we always do at Thanksgiving and the holy days—to pray over our food at Tabernacles, as we have a very special holy day meal for Pentecost and Tabernacles. Those are special times that we definitely pray over our food at that time.

So context is everything—okay.

So I'm looking up the chat room now to see if there are any questions, and I will also be looking at Telegram. If you have my text message number, you can feel free to text me or contact me on Telegram or Mixlr.

Also, if anybody has had a prophetic dream, a prophecy, a tongue, a song, or anything else—or if anybody just wants to give God glory, praise, and honor, or share a testimony—this is the time for the church. Even women, because you all have my commission and y'all have my go-ahead for that.

If anybody wants to give God glory, thank God for anything, or if anybody has any questions—anyone at all—Brother R, do you have anything that you want to say?

And Sister P, do you want to say anything or have any questions?

Okay, let's see—anybody in the chat room? We'll give everybody time, giving people time in case they want to chat. I mean, in case you have questions, if you want to type anything now.

In the News

While we're giving people time to text, in the news we see that Pope Francis continues to be very frail and sick. We don't know if he will live or die. It doesn't matter either way because, either way, it fits in the timeline of getting closer and closer to Purim. He'll have either a miracle healing, or he could die and bring up the true horn of the false prophet just at the right time for that to be manifested. Either way, it doesn't matter—either way, it fits in the timeline.

We also see the developments in Syria of the pro-Assad forces and Iran being very heavily involved. Iran has developed a so-called military council of resistance against the new government in Syria. They are organizing groups to form a stronger resistance to the new government in Syria. So we see that development becoming larger and stronger in recent days as we get closer to Purim.

We're also looking to see if Israel is going to strike the nuclear facilities in Israel. We're waiting to see if that's going to happen this week or not—praise God.

Brother John shares Psalm 104:1:

"Bless Jesus, O my soul. Jesus, my Theos, you are very great. You have clothed yourself with praise and honor."

So we praise Jesus, we honor him, and we praise him on a daily basis—in our hearts, our minds. We open our mouths and praise throughout the day. We need to be doing that on a constant, regular basis as we feel it—heartfelt—let it flow and vent.

The Holy Ghost is like a river that needs to be coming in and going out. We need to have that flow inward and outward of continual praise. We're praying unceasingly, as the Bible says—continually, all day long. We're talking to God as we're shopping, as we're driving, as we're walking. We're talking to God all the time in our hearts and minds.

We don't have to close our eyes and bow our heads so that people know that we're praying. We're praying silently to

God, secretly, all the time—all day long. And that needs to be a vent, something that will sometimes slip out as it flows and overpours in a good way.

That needs to be heard.

We need to be heard.

If we are the people of the Lord, we should be praising him verbally and letting that flow out of us sometime during the day—not because it's the time of day to do it, but because we're full of praise and it comes out.

That should be our nature.

And if that's not happening, something is wrong. We need to examine ourselves—why are we not full and overflowing with praise? Why are we not mentioning his name throughout the day—praising him, honoring him continually? Not because it's the time of day to do it, but because at that moment, we're overflowing with the river of the Holy Ghost.

Why are we not as thankful as we should be?

We need to think and remember that there's a nursing home that we can see from the house here—full of suffering people in wheelchairs and canes, people that can't get up out of bed. We'd be more thankful if we thought about other people more.

Psalm 104:33

"I will sing to Jesus while I am alive. I will sing praise to my Theos while I exist." Amen.

And that heart is sincere, and that heart is true. You have that feeling, you have that passion, you have that zeal swelled up inside you and overflowing.

As Jesus said in Matthew 7—let me read that. Or is it John 7?

John 7—on the last great day of the feast. What verse was that? When he stood aloud—stood and cried out? What verse? 37?

Oh, I'm looking at the wrong chapter—I can't see, okay.

John 7:37, Page 695

"Now on the last day, the great day of the fiesta, Jesus stood and spoke aloud, saying: 'If anyone is thirsty, let him come to me and drink. He who commits to me, as the Scripture said, from his innermost being will flow rivers of living water.'"

So here's a need—they're thirsty, as we mentioned in Scripture much earlier in the sermon. But they come to be satisfied. And then once they are satisfied, you have the Lord. You go to him to be filled. He fills you up. And once he fills you up, from his—that person's—innermost being will flow the rivers of living water.

Amen.

We need that Holy Ghost bubbling up inside of us—flowing into us and out of our mouths—song, praise, thanksgiving on a continual basis.

Not just because the bell rung.

We have Muslims praying at the exact time of day, every day—three times a day, five times a day, whatever it is—at the exact time, just because the bell rung.

But we are praying, speaking, praising, and giving thanksgiving continually—as the heart feels it—at whichever moment that springs out.

How do we feel it more?

Think about others.

Think about their sufferings.

Be reminded of when you didn't have as much—amen.

Be reminded that God saved you from darkness—from unbelief, false religion, silliness.

Think upon these things.

Take time to think upon these things.

How merciful God has been.

Look at the news—how the world is suffering. Be thankful that that's not us—just hit by a major earthquake, tornado, a plague.

Because it could very easily be us.

One Bible verse that Jesus says—don't think that that town has sinned more than you.

Sometimes even God's own people will be shaken—amen.

The rain comes down on both the evil and the righteous, the Bible says.

We all—every one of us—are made to drink of the wrath of God, in the sense that we all suffer from Babylon. We all have sinned and fall short of the glory of God. And God has shown us great and abundant grace and mercy—amen.

God has delivered every one of us from great darkness so that we will not have to partake of the plagues of Babylon fully, in the degree in which they will partake—because of their sins.

He brought us out of that.

He brought us out of Egypt.

Let us not be unthankful.

We need to be thankful, and it needs to be heartfelt.

And if it's heartfelt, then let it be expressed.

But let us escape tradition.

Religion.

Relationship with God—it's not a religion.

As that sign somewhere says in the living room up there—it's not religion, it's relationship.

And now—any questions?

I'm going to check Telegram. I don't hear no beep, but I'll make for sure. I don't see nothing—don't see anything. If you did send something and I don't see it, my apologies. I am looking, and I don't see nothing.

I always like to give people more than enough time, just in case somebody wanted to love the Lord. If nobody else will, I'll give a testimony. I was lost, and the Lord saved me—praise Jesus!

Okay, Brother H says:

*"I want to praise Jesus for his mercy. A few weeks ago, I was putting up the camp chairs in the attic for storage, and I used some paint buckets to stand on to reach the top, as the ceilings are quite high. My son helped to pass on the chairs. As I was putting up one of the chairs, one of the buckets gave in, and I immediately grabbed on to the wood surrounding the attic opening, but it came loose. I fell down and landed on my backside, also onto the buckets, which helped to break my fall.

Everything happened so quickly, and the only injuries that I had were on my upper arms, which had scratches. I praise Jesus that I had no injuries, because it could have been so much worse. I could have injured my back, but because of his protection, I stood up with no pain—praise Jesus!"*

Okay, thank you for sharing that—praise God!

Disciple says:

*"As I look at this generation that doesn't respond, no matter how much I shout, I am grateful for being freed from this dark world—amen. Also, I praise Jesus that meekness is returning to the church.

And if the weather cooperates in Zimbabwe, I'll be baptizing him—I think, if I'm not mistaken—Thursday night of my time, which would be Friday morning his time. If I'm not mistaken, that's what we had agreed upon, weather cooperating. And that would be really, really, really late at night, because I'm going to have to get up or stay up to accomplish that.

And that would be during Purim for him—Friday morning for him—the Purim of baptism. So I praise God for that. If somebody has returned to the Lord Jesus, we pray that more people will return to the Lord Jesus—amen."*

Anyone else?

Amen.

Everybody that has not said anything for the Lord, I want to ask you to examine yourself—why don't you love the Lord enough to say something for him?

I know it shouldn't be by commandment, because it's the claim to do it and you've been ordered to do it. But you should have so much love for the Lord in you that you want to shout it from the rooftops and take every chance and every opportunity that you get to praise the Lord.

That's the reality in a worship setting—where we're supposed to be, with our voices together, praising the Lord. This is a time to praise God. This is a time for worship. And every person should bring something to the table—a song, a testimony, a thanksgiving.

John says:

"I find it uplifting saying small prayers of thanks throughout the day, even if it's just for little things—amen."

Let's see—here's something.

Yes, so Gary wants to know:

"Please advise how that food cannot be sanctified by prayer and thanksgiving in the name of Jesus, by his blood, in the context of halal."

In the context of halal, Jesus himself said in the book of Revelation that he hates the doctrine of those that are saying

that we can eat things sacrificed to idols. Of course, very obviously, he's talking about if we *know* that something has been sacrificed to an idol.

That is what halal is. Even with clothing, it's been prayed over to the name of Allah—which we know is Satan. In that case, it's not an imaginary fraud god. In that case, it's a real demon that it's been prayed to and dedicated to.

Another thing with halal is that the manufacturer—the company that has made that product—has signed a legal agreement. Signed a legal agreement saying that they submit to Sharia law.

We know that Sharia law is a major part of the mark of the beast—the law of the antichrist—compared to the law of Jesus.

So we're dealing with a lot there. That is like *triple defilement* upon that product. It is to bow to the antichrist, to his law, to his Sharia law, when we condone it—when we agree with it—by buying it and using that product, *knowingly*, knowing what it means.

Knowing that it is a legal, binding agreement to Satan.

A prayer over it ain't going to stop that.

It ain't going to do it.

So you can't say, *"Well, I'm going to go have homosexual sex on purpose—knowing it's a sin—and do it as a planned sin, not a mistake, not a slip, not a fall, but a planned sin—and say, 'I'll just say a prayer after I do it, and God forgive me.'"*

Bull crap, right?

But that's the exact thinking that people have—they think they can do the halal buy, eat whatever halal clothing, halal vacation, whatever it may be, knowing what it represents after you've been told, after you have heard what it represents, and still do it anyway, thinking that you can just pray it away.

That's not repentance. That's just empty, vain repetition of words. That's just a prayer that's in vain when you sinned on purpose and think God's going to forgive you to do it.

So that's how that is much different from just a chicken that I don't know has been sacrificed. I have no reason to believe that that particular specific package has been sacrificed. Then the Bible says that I should be receiving it with thanksgiving in confidence.

In other words, to be confident and not be scared—to not be living in fear of every little thing.

Like some people, like Kiki—what she would like to do is take a can of soup, or whatever, a box of food, whatever it may be, look at the ingredients, and look at every little ingredient and where that ingredient came from, when there's no halal mark on it, no reason to suspect that that particular package has any halal ingredients, and yet still look up every individual little thing.

That's just ridiculous, and that's living in fear.

So that's what we're talking about. It's a big difference from planning to sin and doing it on purpose and thinking that a prayer is going to sanctify it.

Thank you for the question.

Like John said, sincerity of heart—it's not sincerity of heart when we sin on purpose and buy halal-marked products or services on purpose and think that we can pray it away. That's not sincerity of heart.

That's looking for excuses of why we can sin. That's what that is—that's looking for an excuse of why I can sin and be forgiven for it.

Thank you for the question.

Anything else? Anyone?

Yes, Brother R?

Yes, R is thankful that we got to eat out at the restaurant. We try not to eat out too often. We're very blessed—amen—that we do eat out more often than some people, and very blessed that this particular restaurant had a great variety of buffet—the buffet of so many different types of food. So we're very thankful for that.

Thank you, Brother R.

Anything else? Anyone else?

Psalm 103.

Okay, Sister P, come on right up here.

Okay, so stand right up here close and go ahead and read as loud as you can:

She reads:

"Bless Jesus, O my soul, and all that is within me, bless His holy name.

Bless Jesus, O my soul, and forget not all His recompenses, repays, rewards.

Who forgives all your transgressions, who heals all your diseases.

Who redeems your life from corruption, who crowns you with mercy and compassion.

Who satisfies your desire with good things, so that your youth shall be renewed like that of the eagle.

Jesus executes mercy and justice for all that are injured.

He made known His ways to Moses, His will to the children of Israel.

Jesus is compassionate and full of pity, long-suffering and full of mercy.

He will not always—He will not be always angry, neither will He be wrathful forever.

He has not dwelt with us according to our sins nor repaid us according to our iniquities.

For as the Heaven is high above the earth, Jesus has so increased His mercy toward them that fear Him.

As far as the east is from the west, so far has He removed our transgressions from us.

As a father pities his children, Jesus pities them that fear Him.

For He knows our frame, remembers that we are dust.

As for man, his days are as grass; as a flower of the field, so shall he flourish.

For the wind passes over it, and it shall not be, and it shall know its place no more.

But the mercy of Jesus is from generation to generation upon them that fear Him, and His righteousness to children's children, to them that keep His covenant and remember His commandments to do them.

Jesus has prepared His throne in the Heaven, and His kingdom rules over all.

Blessed Jesus, all you His angels, mighty in strength, in His bidding, ready to listen and to obey the voice of His words.

Blessed Jesus, all you—His all creation, you ministers of His that do His will.

Blessed Jesus, all His works, in every place of His dominion.

Blessed Jesus, O my soul! Amen."

Thank you.

And I saw Brother R go to work on that verse 21 immediately—he's like, "I gotta fix that to where it sounds better."

Amen!

Good work, Brother R. He has been so very special to the ministry, to the church over the years, and I am very thankful for Brother R and his contribution to the kingdom of God.

Praise Jesus!

And I'm thankful that P read that Psalm, and that is definitely acceptable for women to read scripture. That's not teaching. That's not exercising authority—it's just reading scripture, and that's fully, fully acceptable.

It's also acceptable for women to share dreams or even to give a word from God—a message—if it's true, and not just their imagination. Amen.

And I praise Jesus—R's wrist continues to heal continually. It's taken a process, of course—it's a process—but it's continued to improve.

I believe he never was in as much pain as most people would have been. I believe that is God.

Just a few inches different, and it could have been—it could have been your entire body. So to just only get injury to that part—only to your wrist—is a miracle in itself. A blessing of protection from God.

We continue to just praise, praise, praise God that you're alive, that you're safe, that you're here, that your injury continues to heal, that God empowers the natural herbs upon the earth.

Praise Jesus! Amen.

Well, let's see—I think the next worship services will be during Purim, the 14th and the 15th.

Okay, so I see on the calendar that tomorrow night—(*correction: tonight*)—the Americans change the time clock to spring ahead one hour.

Tomorrow night at bedtime, we'll move the clocks one hour forward here in the United States.

So that means everyone in South Africa, Korea, India, Russia—all the other people worldwide—from next week on, you need to listen and tune in to the worship services one hour different—one hour different from this week since we're

changing the clocks tomorrow night.

We have a lunar eclipse Thursday night—the total lunar eclipse—during Ramadan and during Purim.

Tomorrow night, of course, Purim really doesn't start until sunrise, but the eclipse goes all the way to six in the morning. But it'll be a total eclipse in the Eastern time zone at two minutes till two in the morning—two minutes until two in the morning is when the eclipse will be at full in the Eastern time zone, the eastern coast of America.

And then Purim—we have the 14th and the 15th, and we'll be watching for the possible strong delusion this year, which is a tremendous, very, very strong possibility that it will be this year.

We'll be watching events over the next seven and eight days—one day at a time, one hour at a time—keeping a close eye on world events.

Anything could happen—it only takes one second for the entire world to change.

If we get past Purim without the Strong Delusion, then we praise God for more time.

Be ready either way. Be ready.

Be looking, be watchful, and don't be caught unprepared.

So, we will be having worship services both days—the 14th and the 15th—Friday and Saturday.

But remember, it will be one hour different internationally.

So I will see you Friday the 14th for Purim. Amen.

I see you all then, and until then, may God keep each one of us. Amen.

All this be in Jesus' name. Amen.

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