

Sermon: Fasting Too Often?

Full sermon transcript.

Nov. 5, 2022

Praise Jesus.

Mark 2:18

John's disciples and the Pharisees were fasting.

And they came and said to him, why do John's disciples and the disciples of the Pharisees fast?

But your disciples do not fast.

(That's what they're asking Jesus.)

And Jesus said to them, while the bridegroom is with them, the attendants of the bridegroom cannot fast, can they?

So long as they have the bridegroom with them, they cannot fast.

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

Amen.

Now, this is spoken about, I think, also in Matthew and Luke as well.

You know that in the gospels they parallel one another, say the same thing, but in different words, as the different men are given their own account of what was being said.

Just like if you ask a crowd of five men or women, what someone said, they were all witnesses to it, all five of them, will basically give slightly different words.

And I believe that in one of the other gospels they even use the word, I might not be correct about that, but I think one of the other gospels may have said that John's disciples and their Pharisees were fasting "often".

Even if it doesn't say it that way, that is the context behind all of this, is that the Pharisees did fast often, and John the Baptizer and his disciples, they did fast often. We do know that.

And that is what the context is saying, but yet they're saying, hey Jesus, you and your disciples, the followers of Christ, they are not fasting often, not as often as we do. Why not? Why not?

And Jesus' response was not, "we should be fasting more often", no, but rather how can you fast when you're with the king, when you are with the bridegroom, when you are with the Christ? That's a time to celebrate. That's a time to feast. Amen.

You don't have to starve yourself if you already with God, walking with Him, talking with Him, hearing Him, following Him, obeying Him. Then why fast? That's a time to feast. Amen.

So the title of the sermon today is Fasting Too Often.

That's not everybody's problem. In fact, most people don't fast often enough. Amen.

Most people in the world should be fasting more often.

But today I'm speaking more to a select group of people, a small, very small group of people, but nevertheless, a group that must be instructed and corrected, no matter how small the group is, that actually is larger than what you may think. Even if it's small in comparison to the majority of the world, it is a group that is much larger than what it should be. Amen.

Groups of people that think that they should fast extremely often.
Extremely often. People that are too radical in their fasting.

I definitely promote fasting and that most people should fast more.
I definitely believe and encourage fasting for most people.

However, there are some reasons to be concerned about some people fasting too much.
For example, some people fast too often because they falsely believe
that much fasting will automatically make them holy.
I will say that again, that some people believe that fasting often, that fasting very often,
will automatically make them holy or more holy.
And that's simply not correct and we'll prove that today in Scripture.

And also people fasting too often with the false belief that God wants us to fast extremely often.
And that's simply not correct doctrine.
I will prove from Scripture that God, I've already proved it from Scripture,
that God does not want us to fast extremely often if we already know Him,
walk with Him, and follow Him.
If we are truly His disciples already, then why fast?
Why fast often? Amen.
If we already walk with the Lord.

Another concern is that fasting too often is dangerous for your health.
We will talk about that as well.
This is one passage of Scripture.
Let's read more.

Luke 18:9, page 90.

And He also told this parable to some people who trusted in themselves,
who trusted in themselves that they were righteous and viewed others with contempt.
Two men went up into the temple to pray.
One a Pharisee, which we know fasted often.
And the other a tax collector, which is a group of people that people do not like.
Even to this day people despise the IRS and tax collectors and government officials.

So you've got a religious leader who should be respected normally if they're in the truth.
He lives his life for the Lord. He's dedicated his life to the Lord.
He knows the Bible inside and out.
And then a government official that everybody despises.

But yet they go, both of them, to the house of God.
Both of them go to the house of God to pray, to seek the Lord.
One respected, one despised.

Verse 11, the Pharisee stood and was praying this to himself.
Notice he's praying to himself.
Theos, even though he addresses God right away.
God, I'm praying to you.
But the fact is, even though he thinks he's praying to God and addresses God,
he's really praying to himself, says Luke. Amen.

"Theos, I thank you that I am not like other people.
Swindlers, unjust, adulterers, and even like this tax collector."
That's praying right here in the same house of God at the same time.
"I fast twice a week. I pay tithes of all that I get."

So he boasts about his righteousness, his works, what he has done right.
I do this, I do that, I obey the law.
It's all about himself and his righteousness.
He believes that because he fasts every week,
and not only every week, but even twice a week,
that he's more holy than somebody else,
that also goes to the house of God.

Verse 13, "but the tax collector, standing some distance away,
was even unwilling to even lift up his eyes to Heaven,
but was beating his chest, saying,
Theos, be merciful to me, the sinner."

So he is confessing his sins,
rather than having the attitude of pride that the Pharisee had.
Amen.
Rather than saying everything that he's done right,
he's professing his weaknesses and his faults and what he's done wrong.
He's humbling himself unto the Lord. Amen.

Jesus says this,
"I tell you, this man went to his house,
having been acquitted, (he doesn't have to suffer a judgment against him.
Acquitted is released from his guilt, and released from a punishment) rather than the other man. For
everyone who exalts himself, that means lifts himself up, has pride, will be humbled."

It is saying that those that think that they are righteous,
and those that think that they are so wonderful,
and they think they are so great,
they will be humbled, they will be brought low sooner or later.
But he who humbles himself will be exalted.
He that humbles himself will be lifted up by God,
in God's own timing.
There's other Bible verses that talk about that.
That if we will humble ourselves,
and not think too highly of ourselves,
put others before ourselves,
put God first always, and then others,
and then ourselves last,
and not think that we're more holy than other people
just because of our works.
If we will humble ourselves,
God will exalt us sooner or later.
He will reward us.
He will lift us up himself.
We won't have to do it.
He will do it.

So this verse, a comparison of two different people.
They both are seeking God.
They both go to church.
They both go into the temple.
They both pray.
But one fasts, as far as we know,
fasts more, or at least he claimed, fasts more often.
But that didn't make him more holy.
Amen?
Fasting often, every week, twice a week,
did not make the Pharisee more holy or more righteous
or more innocent or closer to God.
It did not make him closer to God.
Even though he did fast and fast often,
he was not closer to God than the other man.
It does not automatically make you closer to God.
It makes you hungry.
Amen.

It makes you skinny.
But it does not automatically make you closer to God
and does not automatically make you more righteous
than someone else that does it fast as often.
It doesn't.
So now we have two passages of Scripture
that prove that you don't have to fast more often
than someone else to be closer to God.
Amen.

Let's go to page 10, Matthew 5 verse 20.
"For I say to you that unless your righteousness surpasses,
that is greater than,
unless your righteousness is greater than
that of the scribes" ...
That's a lot of righteousness.
The scribes were men that dedicated their lives to God,
that copied the Bible,
word by word by word by word,
copied the Bible,
basically a Bible publisher of their time
that was dedication.
That was their life.
And they didn't have printing machines.
They didn't have computers.
They didn't have typewriters.
So this was something that took a lot of their time
and dedication and effort and energy.
And I'm sure that they fasted often,
dealing with the Scripture as a very serious work.
I'm sure that they fasted often back in that time.
The scribes did.

And it says that unless,
and this is Jesus talking, not Matthew,
but Jesus Himself saying that
unless your righteousness is greater than
the scribes and the Pharisees,
you will not enter the kingdom of heaven.
What an amazing eye-opening statement!
Amen?

He didn't say unless your faith is greater,
or your belief that you're saved,
or your belief in God.
Your typical average traditional "Christian" out there,
your brothers, your sisters, your mom, your dad,
your co-workers, your friends, your family,
those pastors of every church that would say,
"as long as you have faith"
or "as long as you have belief that Jesus is God"
and "you have said that prayer"... "then you automatically will make it into the kingdom of God.
The kingdom."

Automatically By faith alone.

By faith alone.

That's not what Jesus said.

I don't think Jesus ever, ever, ever, ever, ever said
by faith alone.

And what Jesus said has much more authority
than what Paul said,
because Paul's not God.

He never was God.

But Jesus is God.

You can't get a greater authority
than Jesus Himself.

Amen?

You can respect Paul.

You can honor Paul.

But you cannot have a greater authority
than Jesus Himself.

Jesus didn't say as long as your faith
or your belief is strong,
but rather... that your righteousness
must be greater than the righteousness
of these men who dedicated their lives to God,
not only the scribes but the Pharisees,
even though we know that the Pharisees had a lot of sin.

But the greatest sins of the Pharisees
was their own self-righteousness.

That was their greatest of their sins,
their own self-righteousness,
their own pride, thinking that they were so great.

Pride is one of the most deadly sins.

It's a very difficult sin to get rid of,

very difficult,
because pride lifts up your own self.
And it makes your self God.
It makes your self king.
That's why it said he was praying to himself.
Just like a physical birthday.
It is a holiday, a holy day to yourself.
That's why even Christians,
even people that seek the truth,
have a very difficult time
of stopping celebrating their physical birthdays.
Very difficult time.
Even more difficult than stopping Christmas and Easter.
It takes them longer to embrace
that they cannot have a holiday that honors themselves.
And their own birth.
And expect and require other people
to keep your holy day that honors you.

And the Pharisees had other sins as well.
But that was one of their main sins right there,
is pride.
And so this is an amazing verse to keep in mind,
to write down some words,
to share with people.
Amen.

But I've had a person, a long time ago, a very legalistic man, said
That he fasted often, very often,
because of this verse.
Because of this verse, he fasted extremely often.
"Because the Pharisees fasted often.
So if the Pharisees fasted often,
well then we must fast even more often."
As if your fasting is what makes you holy.
As if your fasting is what automatically
makes you closer to God.
And automatically will get you into heaven.

But it's not so.
It is possible to fast, and fast, and fast,
and fast, and fast, and fast,
and still not be close to God!

Because all it is, is a ritual to a lot of people.
That's all it is for a lot of people.
Small, of course, a small group compared
to the majority who never fast.
But nevertheless, a much larger group
than what you might think.
Is nothing more than a ritual.
Even though they think they're doing it
to get closer to God.

And by the end of the sermon I believe
that you will understand
how to tell the difference.
Rather it's a ritual to you.
Or whether it really will benefit you
or not benefit you.
I believe that by the end of the sermon
that hopefully you will be able
to determine the difference.

But our righteousness should and must,
must exceed, exceed, be greater than
the righteousness of the Pharisees
and the scribes.
And how do we do that?
How do we do that?
If fasting more often is not the answer,
then how, how is our righteousness
going to be greater than theirs?

Let's look at Matthew chapter 6 verse 16.
"Whenever you fast,
do not put on a gloomy or sad face
as the hypocrites do."

The word "hypocrites" there is very key (major)!
Very, very key.
The Pharisees were hypocrites,
because even though they did fast often
they still had the pride.

And what should fasting do?
Fasting itself, the very action of fasting,
should have the result of humbling yourself.
It should be the very action of humbling yourself.
Fasting without humbling yourself is not fasting.
It's only a ritual.
That's the difference. Amen?
That's one of the differences.
Fasting without humbling yourself
is not true fasting.
And therefore it's just like
praying to a false god.
It ain't going to do you any good.
It is void. It is in vain.
God will not accept it.
If you're not humbling yourself
while you are fasting.

So when you fast,
to be acceptable to God in that fasting,
for it to not be in vain or out of pride,

then you must be while you're fasting.
Humbling yourself, which means
confessing your sins.
Examining yourself,
even if you're fasting for someone else.
Even if you're fasting for somebody else's healing
or for somebody else's deliverance
or safety or whatever.
You still, when you are fasting,
you should be putting your head to the ground,
lowering yourself,
bringing yourself down to the dirt,
examining your sins, your faults, your weaknesses,
confessing your sins,
and exalting God,
lifting God up on high,
praising Him, worshipping Him,
crying out to Him,
acknowledging that you need a Savior,
that He is God,
and asking Him to intercede,
to help whatever the situation is
that you are fasting about.
Not because you are righteous and holy
that He should answer you,
but rather that you are
humbly requesting His help
for yourself or someone else,
as a servant would ask the King.
Amen.

We read that when you come to the King in prayer,
you don't mention your own righteousness
in a way that exalts yourself
and puffs yourself up, your ego.
(You can, and there is a biblical example,
of mentioning rarely, occasionally,
something that you have done right
and for His consideration of that fact,
but it should not be done out of pride,
it should not be done on a constant basis
or regular basis or all things basis.)

In general, most of the time,
when you fast and when you pray,
you should not mention your own righteousness.
Or your own works.
But rather a call, a plead,
a plead, a call for help.
A plead, a call for help.
Amen.
Looking at the desperate situation,

looking at the need.
Amen.

So, do not be a hypocrite about it.
Hypocrite is the key word here in verse 16.
The people are, the Pharisees,
were fasting and on purpose,
not washing their face
and putting on a sad face,
making themselves looking like
they're starved to death on purpose
in order to receive other people's attention.
Amen.

It says, when you fast, do not put on a sad face
as the hypocrites do,
for they neglect their appearance
so that they will be noticed
by mankind when they are fasting.
So that they will be noticed by others,
purposely making themselves look
more hungry, more destitute,
more starving so that other people will know,
"oh, he's fasting, he's holy, he's holy, he's holy."
So that's not fasting to God then, is it?
It's fasting for the appearance of self-righteousness,
fasting for the wrong reason.

"Amen, I say to you..."

(And actually this word, "amen",
should be translated and I have now replaced it.
When it says, "amen, I say to you",
that phrase, when it's the entire phrase like that,
"amen, I say to you",
I've now changed that in the PDF
and in the next update of the paperbacks,
it will say "I tell you the truth".)

..."they have their reward in full."
They've already gotten their reward.
Their reward is other people's attention.
Amen.
Their reward is other people's praise,
other people's admiration.
They're not going to get praise from God.
They're not going to get admiration from God.
They're not going to get a reward from God
for their fasting.
Amen.
Because they did it for the wrong reason,
the wrong motives.
Amen.

Verse 17,
"But you, when you fast,
anoint your head and wash your face."

That means look fresh.
Don't appear to others like you're starving.
Try to look normal.
Be secretive about it
"so that your fasting will not be noticed by mankind,
but by your Father who is in secret.
And your Father who sees what is done in secret
will repay you."
Amen.

You will get a reward for your fasting
if you humble yourself and do it for the right reasons
and not be hurting your health
and not be doing it as a ritual,
not be doing it thinking that it's going to make you more holy.
It's got to be for the right reason,
the right motive and in the right way
and with the right heart and the right mentality.
Amen.

The right mind frame.
It's got to be done in the right mind frame,
in the right heart.
Amen.
What's that?

Matthew 6, verse 1 to 5 on the same page.
"Beware of purposely practicing your righteousness before mankind
to be noticed by them.
Otherwise you have no reward with your Father who is in heaven.
So when you give to the poor,
do not stand on a trumpet before you
as the hypocrites do in the synagogues and the churches
and in the streets
so that they will be honored by mankind.
I tell you the truth.
They have already their reward in full.
But when you give to the poor,
do not let your left hand know what your right hand is doing
so that your giving will be in secret
and your Father who sees what is done in secret will repay you.
When you pray, do not be like the hypocrites
for they love to stand and pray in the synagogues,
in the churches and on the street corners
so that they may be seen by mankind.
I tell you the truth.
They already have their reward in full."
Amen.

Thank you, brother Jerald (for mentioning these verses).

So the same thing about praying in restaurants,
bowing your head at your meal before you eat.

If you was really doing that with the right heart,
the right intent, the right mentality,
the right mind frame, the right reason,
it wouldn't be wrong.

But the thing is,
people have done or embraced and continued
the praying with your head bowed before you eat
really has become nothing more than a ritual.
Amen.

Most Christians believe that if you don't bow your head in prayer before you eat
that you are not a good Christian.

I believe that that statement is a very accurate statement
that that is the mentality, the mind frame,
the belief of most Christians
is that if you don't do it,
then you're not a good Christian.

And that's simply not accurate.

That's simply not true.

Just like fasting.

It's the same thing.

You're thinking that you must do something
that is holy in order to be holy,
that you must do this to be holy,
and that if you're not doing this like I do it,
if you're not doing it like everybody else does it,
if you're not following along with the ritual,
that you're not a good Christian.

I don't do it.

Because to me,
it's more heartfelt and more true
if I go ahead and start taking my first bite
and actually put that taste in my mouth before I pray.

Put that taste in my mouth and be like,
Oh, that is good!!

Then my mind, my frame, my mentality
is truly thankful for that food
more than I was before I ate it.

Amen?

That taste brings to me that real thankfulness.

And then I'm not doing it out of a ritual or habit alone.

I'm not doing it because Mommy and Daddy taught me to do it.

I'm not doing it because I must do it to be holy.

I'm not doing it because this is what I ought to do.

Listen to that.

Listen to this.

I will say that again.

Many people, most people,
when they pray with their head bowed before they eat,
whether it's at home or a restaurant,
it don't matter.

When you do it because you think you must do it,
that is nothing more than a ritual.

Amen?

I would rather take that first bite
and keep my eyes open and not bow my head,
but silently, in my inner self,
say to God, secretly,
without anybody else at the table hearing what I'm saying,
without anybody else at the table or restaurant
or even my own life,
without anyone hearing me say to God
what I'm saying to God,
it's more heartfelt and it's not a ritual
and it's more real.

It's more real.

I'm not doing it just because I have to do it
or somebody thinks I must do it
or I must show that I am holy.

Now, sometimes, if I think it's a super special meal,
if we're eating something we don't normally get to eat,
then I might lead us in a group prayer
to be extra special,
to be leading the group in this special Thanksgiving meal,
even if it's not Thanksgiving Day.

But I'm not going to make a ritual of doing that
out of every meal leading my family in prayer
because they're able to pray for themselves.
It's just like a prayer for salvation and repentance.
Somebody does not have to lead you in that prayer.
A prayer of "repeat after me" is not as heartfelt.
I'm not one of those preachers
that say that a husband must pray with his wife every day.
I don't believe in that junk either
because a woman has the ability to pray for herself!

If her husband is leading her in the words
every morning and every night,
then she's not praying.
It's her husband praying, not her.
She needs to know how to pray with her own mind,
her own heart, her own emotions, her own feelings,
her own plead and intercessions to God.

As an individual, a man, a husband,
should not lead his wife in prayer
every morning and every night.

She needs to know how to pray for herself.
I'm not your typical ritual legalistic pastor or husband.
Amen?

And we should not be led in prayer normally, in general, for our own repentance and salvation,
but rather that should be heartfelt from your own mind, your own heart.

The fake "repeat after me",
what they put on these gospel tracts,
these flyers and gospel tracts you find
laying on the park bench or in the stores,
and it says "if you want to be saved,
repeat these words.
Read these words.
Say this prayer, and here's the prayer."

That is bull crap, and God will not accept it!
He wants to hear your own heart,
whether it's at the supper table,
whether it's at bedtime,
whether it's in the morning,
whether it's at church,
whether it's in your living room,
wherever it's at.
And whatever the context is,
God wants your own words,
your own heartfelt prayer.

Prayer, for most people, has become
nothing but a ritual, and fasting...
I'm thinking even more than I even thought
as I speak here right now...
fasting has become nothing more than a ritual
for even more people than what I thought.
Now that the Holy Ghost is moving me
in this even more, even more deeply,
I believe that the number of people
that are fasting only in a ritualistic way
is a serious matter.
The Pharisees fasted because they thought they had to.
Amen?
Amen.

Isaiah chapter 1 verse 10.
"Hear the word of Jesus,
you rulers of Solomon.
Attend to the law of Theos,
you people of Galora.
Of what value to me is the abundance,
the abundance is the key word there,
the abundance, the great amount,
a large amount of sacrifices."

Amen.

"Thus say Jesus,
I am full of whole burnt offerings of rams,
and I delight not in the fat of lambs
and the blood of bulls and goats,
neither shall you come with these to appear before me.
For who has required these things at your hands?
You should know more thread in my court."
(That means don't come to the house of God.)
"Though you bring fine flour,
it is vain, it's vain, it's useless.
Incense is an abomination to me.
I cannot bear your new moons and your holy days
and the great day, the last great day.
You're fasting and you're resting from work
and your new moons also and your fiestas,
my so detestes, you have become loathsome to me."

"I will no more pardon your sins.
I will no longer forgive you.
Even though you're fasting,
even though you're keeping the Sabbath,
even though you're keeping the new moons,
you're even keeping the Feast of Tabernacles,
but yeah, I don't even want to hear from you.
I don't even want you to come in my house anymore.
I don't want to hear from you.
I don't want to have nothing to do with you anymore."

Verse 15, "when you stretch out forth your hands when you pray,
I'm going to turn my eyes away from you."

"When you pray to me, I will not even look at you.
And though that you make many supplications,
many, many, many, many, many supplications,
even though you're praying often, fasting often,
sacrificing often, coming to the church often,
keeping the Holy Days often,
I will not listen to you."

Because, this word "for",
this word for can be translated as "because".
I'd rather put the word "because" there.
In verse 15, "because your hands, this is the reason,
because your hands are full of blood.
Because your hands are full of blood."

Whether it's abortion, Amen?

Whether it might be abortion, their hands are full of blood, Amen?
Or, muzzling the ox, that means not paying tithes.
Or whether it be pride.

Or whether it be something else.

Breaking the Ten Commandments, not keeping the Sabbath,
not keeping the Holy Days.

There's many ways that our hands can be full of blood.

Because if you break one law of the Ten Commandments,
and of his laws that are still intact,
then you break them all. You break them all.

So if you don't keep the Sabbath, you are guilty of murder.

You are.

Because you cannot break the Ten Commandments into different segments.

They're all one. It is one.

Even as one faith, one Lord, one baptism, one church, it is one.

If you break one of the Ten Commandments, you break them all.

And so, your hands are full of blood.

Now these people kept a lot of the commandments,

but they still had some kind of sin,

and it says that you should wash yourselves and be clean.

"Remove your sin, remove your iniquities from your souls before my eyes,
and cease from your iniquities."

Stop sinning.

"Learn to do well.

Deligently seek justice, and deliver him that is suffering wrong,
and plead for the orphan, and obtain justice for the widow." Amen.

That's what he wants us to do.

More than keeping the commandments in the letter of the law,
the people, the Pharisees, were excellent at keeping the letter of the law.

The ABCs of exactly what it said.

If it said do it exactly this way, they did that.

The Pharisees had no problem with keeping what the Bible said to do
if they could read it in ABC literal letter of the law.

It says "do this, do this, do this, do this",

as far as those multiple things of over 600 commandments
in the Old Testament of the Old Covenant.

The sacrifices, stoning people, animal sacrifices, and all this.

But the problem was they did not understand the spiritual side of the law,
of loving people, of the spiritual aspects of the law,

and how to obey God without being legalistic. Amen.

And considering that there are more to it than the letter of the law.

That was their problem.

Now what God wants from us more than the letter of the law is seeking justice.

Seeking justice.

Deliver him that is suffering wrong, plead for the orphan, and obtain justice for the widow.

So you know how this would apply for us today?

Because I know most people you don't know orphans.

And how would you plead for the afflicted?

How would you plead for justice?

I'll tell you how you would do this today.

How this would apply in modern times is that election day
is coming up on Tuesday in the United States.

Tuesday will be election day, and we have early voting as well.

And how we could apply this today is to go to the voting booth and vote for the political party and the political candidate that has the policies that will best benefit the poor.

That doesn't mean the political party or the political candidate that offers free money, welfare checks, the most food stamps, the most government benefits.

There's a lot of people that think that just because the Democrats promised people more food stamps, more government welfare, more free stuff, free phone, free TV, free food, free this, free that, free college, free abortion, free whatever.

You don't have to pay for anything.

We just make all the rich people pay for it.

But you don't have to pay for it. You can just get anything.

That's buying your vote, and it's bribing you.

And the Bible speaks against bribing people.

But that's exactly what that is.

Vote for me, and I will give you all of this for free.

It's bribing people.

That is against the law of God, and that's exactly what that is.

And people that vote for somebody that gives them the most, that's not very logical.

That's very vain thinking.

"Well, I just, I'm going to love the person, vote for the person, promote the person that's going to give me the most gifts."

That's not a wise way of voting!

We should vote for the political party that will give the most jobs to where you have to earn your living,

work for the money that you receive,

and will give us the best economy and the best laws

that will be tough on crime so that the people won't have to suffer,

so that the widow can be safe in her home by herself,

that she be safe at night,

that she don't have to worry about people

breaking into the house at night.

Amen.

And that the orphans will be taken care of by the Republicans,

the political organization and the political candidates

that actually do love, truly love, not hate,

but truly love the people

and that believe in allowing the churches

to have faith-based programs,

financial programs sponsored by the church,

sponsored by tithes and offerings

that will help their local communities,

and that the government promote that (the church) rather than government welfare.

Let the churches do the work that they are called to do!

It is the church's responsibility to help the orphan and the widow, not the government!

So an American would do what God would want him to do if the American man, as the head of his house,

would go cast his vote for his wife, for his children,
one man, the leader of the house,
casting the vote for his household.
That's really the way it should be done.
But nevertheless, we don't live in the perfect world,
so we need every vote we can get.
In the ideal world, it would just be only the husband in the house,
but we need every vote we can get against the demons,
so I do encourage the men to take their wives with them, and get that extra vote
because we're not living in the ideal world.
We have to do it a little bit different
in this day and this time.
But that's one of the many ways.

And this is not just America either, even other nations.
If you have the ability to vote for anyone at all,
if you have the ability to vote,
even if there's political corruption,
even if the political parties are not perfect,
you should exercise your right to vote
and vote for the best candidate.
That candidate is not going to be perfect.
I guarantee you.
But you should exercise your right,
no matter what nation you live in,
you should exercise your right and vote for the best candidate,
not the candidate that promises the most free stuff,
but rather the candidate that is going to, in the best way,
help the oppressed, help the children, help the poor,

And giving them free money ain't going to help the poor.
The way you help the poor is teaching them
how to earn the money for themselves
and giving them the jobs and the tools to help themselves.
That's what the Republicans do in the United States.
People should be responsible and wise about their votes.
They should do their research ahead of time,
really, really, really, really.
And like I said,
they're not going to be a perfect candidate
or a perfect political party,
but you should not use that excuse to not vote
just because they're not perfect.
You should not use that excuse.
You should exercise your right to vote
in any nation you live in
because that is one way that you,
as an individual in our modern lifetime,
how that you can at least attempt in some way, in some form,
to make a stand against the most wicked political party
of your nation, to make a stand against them,
to make a vote against them,

to make a vote against the most wicked,
the most wicked political party in your nation,
to make a vote against them.
That is your duty.
That is your Christian duty.
That is your Christian responsibility.
And at the same time,
casting your vote for the people
that, according to your research,
will best help, best help,
not necessarily the most help,
but rather the better form of help,
the better form of help,
the more beneficial type of help
for the orphans, the widows, the poor, the afflicted.

Throwing the most money at it
is not necessarily the best answer.
The Democrats like to throw money,
all the money they can, at a particular thing.
That's not necessarily the most beneficial.
As the old saying goes,
that "if you give a man a fish,
he'll eat one meal.
But if you teach that man how to fish,
then he can go out and fish for himself
for the rest of his life,
and eat many, many, many multitudes of meals
and feed other people." Amen?

So giving him free fish and giving him free money
and free college is not the best way.
You should teach that man how to live on his own,
on his own accord. Amen.
That will be the most beneficial.
And this is truly a way that we can do this.
If people vote for Democrats,
their hands are full of blood. Amen.

When people vote for a Democrat candidate
that believes in abortion
and that will make abortion more and more legal
and more free and more available,
then your hands are full of blood.
Every person that votes Democrat
will have to answer to God for their vote.
Absolutely. I guarantee you that.
I promise you that. Amen.

So a person in this day and time
that fasts a whole bunch
and keeps all the holy days

and keeps all the commandments
to the letter of the law of what they think,
but yet votes for a Democrat,
God will not love your prayers or appreciate
or accept your prayers, your fasting,
or anything else that you do for Him.
He will turn a blind eye and a deaf ear
to your prayers and your fasting
if you vote Democrat.
I can guarantee you that,
and I promise you that.

So fasting the whole bunch
ain't going to help that Democrat. Amen.
And there are Democrat churches out there,
Democrat pastors out there,
a lot of them,
and yet they can go to church every Sunday
and fast and pray and fast and pray
and fast and pray and go vote Democrat.
They will not be honored by God. Amen.
And if we have the ability to go
and vote against abortion,
then not doing it, not voting.
There's a saying about that too,
if I could remember it.
Something like this,...
that if you see or have an opportunity
to stand against evil and you don't do it,
Brother Jered, I think, could say it.

Jared:
"I can think of two such sayings...
Evil men succeed because good men do nothing.

And another saying,
those who don't participate in politics
will be ruled by their inferiors."

Amen. Thank you, Brother Jerald!

Evil men succeed because good men do nothing.
When we have the right to vote
and do not exercise that right,
you actually are voting for the enemy
and you think you're not voting,
but you are voting by not voting.
You're voting for the enemy.
You're allowing the enemy to rule
and to succeed in his wickedness
of destroying the nation and destroying the poor

and the orphans and the widows.

You have the duty to stand against evil.

That is your responsibility as a human being
and as a Christian.

And when you don't do it,
then you are negligent,
you are guilty yourself and your hands are full of blood.

It is that simple.

And you can use all the excuses you want,
"my vote won't count",

or whatever, whatever, whatever,
but these are just sorry excuses.

It's laziness and it's a lack of faith.

It's a lack of faith.

Amen.

At the end of the day,

yeah, perhaps the vote won't count,

but even if it doesn't count,

God will still see that you made an effort

or you didn't make an effort.

Right?

It don't really matter whether your vote counts or not.

What really matters is that you did

or you did not do what you could have done.

And the fact is that the more people that do vote
makes it harder, more difficult,
for the enemy to cheat.

If they see how many people is in line,

if they see how many people are posting their information
about how they voted,

if they see how many people are telling their families
and friends and other people

and they're telling the newspaper reporter

and they're telling people,

and they got polls out there, they're out there,

they're asking people, how did you vote?

They're doing that.

And the more people that vote

and are vocal about voting

and are vocal about how they voted,

no matter what nation you live in,

even in Cuba, even in Russia, even in Zimbabwe,

it don't matter.

If you vote and you're vocal about it, how you voted,

it makes it more difficult for that dictatorship

to hide the true vote.

It makes it harder for them to hide the true vote.

And it makes it harder for them to cover it up.

People should be active in their society.
It's the duty, responsibility of every person on this earth
to be active in their communities,
to try to make a difference.
We should not be a couch potato Christians.
And I believe it's fully appropriate
to give a certain measure of tithes
to certain political organizations and groups
that are leaders of the movement.
But you have to be very careful and very wise
about what organizations that you give to.
But I do believe it's appropriate to give some,
not all, but some of your tithes,
if that's the only way you can afford it.
If you can't give your tithes both to the church
and to a local political organization,
then I believe it's appropriate to give a measure,
a portion of your tithes,
to the most, best organization that you can find
that is a leader in fighting against the wickedness
in that community.

Although Jesus and Moses and Elijah fasted 40 days,
(because that's always going to come up
when you tell people they're fasting too often,
they're going to be like,
"Oh, but Moses fasted 40 days.
Elijah fasted 40 days.
Jesus fasted 40 days."

These are exceptions!
You don't read about Daniel fasting 40 days.
No.
You don't read about Matthew, Paul, Noah,
Jeremiah, Ezekiel, ...
You don't read about any of those men of God
fasting 40 days, do we?
No.
The 40-day fasts are exceptions.
Amen.

What about Esther?
How long did she fast?
Can you tell me?
Huh?
Three days.
Amen.

How long did Nineveh fast?
Huh?
Three days.

Nineveh fasted three days,
and God spared their city.
Three days.
And God still answered.

It doesn't require a 40-day fast to save your life.
It doesn't require a 40-day fast
for all the Jews during the time,
lifetime of Esther and Mordecai.
It only took three days fast, not 40.

You don't have to fast longer and more often
to get the right result
and the right answer from God.
Amen.

Just a three-day fast is all it took
to save the whole city of Nineveh
and to save all the Jews
in the time of Esther.
Only three days.
Think about that.
Amen.

So any time that these legalistic people
want to point to the 40 days,
we should point to the three days.
Amen.

Now again, I do promote fasting.
I believe in fasting.
And most people should fast more often,
especially if they are struggling with sin
and especially when people first begin studying,
trying to determine what is the truth.
That's when you need to be fasting.
Amen.

And at certain times of the year,
when we fast against Halloween
and for people's certain situations that come up,
I believe in fasting.
But there's a problem
when we have certain people
who are constantly nagging me
to proclaim a 40-day fast
or that God said the church needs to be fasting every week.
Bullcrap!
God did not say that.
Amen.

If God would have said it,
He would have said it to me.

He didn't tell me that.
I don't believe it!

Some people are just thinking
because they're programmed by traditional religion
that if you fast extremely often, automatically,
you're going to be "holier than thou".
And it's not a correct way of thinking.

I will lead the church in fasting
when God Himself leads me in that direction.

And then getting back to the health,
when people are suffering physical sicknesses
and mental health issues,
which is a major problem in our society
and in the church today, mental health.
Your brain and your body
needs the nutrients from the food!
The vitamin B and other vitamins and nutrients
that are in the herbs and the herbal teas
and bananas and meat and vegetables and fruit.
Very, very, very extremely needful nutrients
when you're dealing with mental issues
and if you're dealing from recovering from surgeries
or brain trauma, brain injuries,
like some people have, more than one person,
your body needs those nutrients to heal.
It needs the protein to heal.
Your body cannot heal without protein.
It can't.
And this is by God's design.
Amen?
It is by God's design.
Your body needs the nutrients from food.
When you are fasting every week,
your health will suffer
and your mental health will suffer.
I guarantee you!

So these people that think
that they're going to get their answers
and even their healings from God
by fasting every week, you're wrong.

What you need to do instead
is to examine doctrine
and what is the truth
and your true position in God
and humble yourself.
Stop thinking that
you're a leader of the church when you're not.

Stop thinking that you're a prophetess
when you're not.
Stop thinking that God is saying this
and this and that
and this and that, when He's not.
He's not saying that.
Stop being delusional about your salvation
when in fact you're not saved.
Humble yourself.
If you want answers from God,
if you want to hear from God,
humble yourself
and you can do that even without fasting.
You can get down on your knees,
put your head to the floor
and cry out to God and say,
"God, I am a sinner and I am lost
and I need you."
You can humble yourself even without fasting.

The very first step to salvation
is realizing that we're lost.
There are people that think they got saved
when they were five years old
and they didn't even know about the Sabbath.
They didn't know the truth about Christmas
and Easter, the Trinity, the Rapture.
There's a lot of truth they did not know
when they were five years old.
You wasn't saved when you were five.
I promise you.

Salvation: you have to have a basic
elementary knowledge of the law of God.
Not just that there is a God,
not just what His name is,
but His law, His commandments.
And if you don't have a basic understanding
of His commandments,
including the Sabbath day,
then you're not saved.
You cannot get saved without knowing
about the law of God.
So people need to humble themselves
and confess they wasn't saved
and they're still not saved.
And when you think God is saying this
and God is saying that
and God is saying this,
God is saying that,
that the church needs to fast
for 40 days when He's not saying that,

then you're not saved.
When you think that you're hearing God say all this,
you're delusional.
You're not saved.
If you want to get saved,
you have to get down on your hands and knees
and admit and confess
that you need to be saved.
Then you might, maybe,
start truly hearing from God
rather than your own imagination.

I can tell you this too.
When people are starving themselves,
they can become delusional.
When you're starving yourself,
those brain chemicals will change
and you can become delusional.
It can make your mental health worse
by fasting too often.
And I really believe that's exactly
what I am eyewitnessing, exactly.
These people that are paranoid
that think that the satellites are following them,
that think that the constellations are moving
and I've not heard this, I've not heard this.
And I'm exaggerating.
But people that think that the constellations are moving
and the satellites are moving
and following them around the neighborhood
might not be too much of a stretch of imagination
of how delusional some people are.
And this is not just one person.
This is not just one person.
But person after person after person
after person after person
after person after person after person,
they are paranoid that they are under mind control
and more spiritual warfare
than what they actually are under.
The reality is that the devil
does not actually know most people's names.

If I look across the street and look to that house
and think about my neighbors,
and I know they're sinners
and I know they're lost
because that house right there...,
they're Catholics
and they've got statues in their yard.
I know they're lost.
But guess what?

I can guarantee you
Satan does not even know that they're alive.
I guarantee you that Satan does not even know
where they live or what their name is
or even the fact that they are idol worshippers.
The devil doesn't even know
that those people are even alive
because the devil, Satan, is not God.

And Satan does not know every person on earth.
God does.

And only God, only God,
not even the angels know every person on earth.
And the devil is only an angel.

Amen!

The devil is not God.

The devil is only an angel.

And he's not even good at being an angel.

He's a fallen angel.

The angels do not know
the names and addresses and problems
and the holiness and wickedness
of every person on earth.

Only God does.

Only God.

So a lot of these people that think
that they are under intense warfare
by enemies, by Satan,
the reality is they are their worst enemy.

Amen!

They are their worst enemy.

And the only spiritual warfare
afflicting most people
is only themselves.

Only themselves.

Their own delusional thinking,
their own brainwashing,
where they have brainwashed themselves.

Amen!

I'm not even going to point the finger
at the pastors on that one!
A lot of people have brainwashed themselves.

The first step is to admit/confess that you are guilty,
that you are lost,
and that you need to get saved.

And once you do that,
you'll start seeing breakthroughs.

Amen!

And until you admit
that you are lost and undone
and unsaved,
you're not going to see breakthroughs.
You've got to take that first step.
Amen!
Amen!

And I'm not going to say,
"come to the altar...
Hey Betsy, will you play that music
real slow right now?
Oh yeah!
Play that music soft and slow Betsy.
Everybody that will,
come down to the altar
and repeat the words after me."

I'm not going to do that bull-crap!
Instead I'm going to say,
go to your bedroom
in the privacy of your home
and cry there!
I don't need your tears.
God does!
Amen!
Amen!

Don't pray down here
in front of the whole congregation.
Go home and pray in your bedroom.
Cry out to God there
and confess your sins to God there
in your secret chamber,
in your prayer closet.
Amen!
Can I get an Amen?
Amen!
Amen!
Louder!
Amen!
Amen!

Brother Jared said,
I'm supposed to do that
in my prayer closet.
God is good.
Amen.
Praise God.

...We need to be encouraged
and happy and rejoicing and feasting.
And the seventh day is always a feast day.
Every week.
And we'll have Thanksgiving coming up soon.
Praise God.
And so that's something to look forward to.
A day of feasting is a day to look forward to.
And think about how many holy days we've got.
And they're mostly feast days.
Some of them are seven days long.
And so, but God commands us to fast
only one day a year.
Think about that.
Only on the Day of Atonement
that we're told in the Bible to fast.
He could have said in the Bible
"fast at the Feast of Tabernacles,
fast on Pentecost,
fast on this day and fast on that day,
fast on this day and fast on the new moons every month."
He could have said that.
But He didn't.
Only one day a year
are we commanded by God to fast.
Only one day.
That's not saying that's the only day
that you should fast.
But it's something to think about.
When you have all the other days of the year,
He only commands us to fast that one day.
That is something to think about.
And yet we are commanded to feast
the other days and to rejoice
and even to drink.
We are commanded to rejoice
for all the other holy days.
Amen.

And I hope that this sermon has been a blessing
and an edification to everyone.
Thank you for listening.
I'll see you next seventh day.
And until then, God bless those that bless God.
Amen.
Amen.