

Holy Fasting – Part 3 (Segment A) – Clean Transcript

Well, hallelujah. Welcome back, beloved. Welcome back. This is the conclusion to holy fasting, holy dry fasting, and holy fasting for the Lord, holy fasting for our Christian salvation in our walk.

Let's open right away in prayer. Mighty Heavenly Father, my Lord, we come before you this day as we hear your words and your message on holy fasting—all the scriptures, my Lord, that you provided the church. In your word, may it resonate within us. May it be seed, fertile soil in our hearts. Spring forth with a harvest of 30, 60, 100 spiritual fold. May the nation of the United States of America be a nation of fasting. May it be a nation joining the repentance revival. May it be a nation, my God, pleasing in your sight—that on that day the United States of America, when the nations are called, would stand before you and enter your glorious eternal kingdom.

My Lord, I pray that each and every precious saint you bring on board this day, you open their spiritual ears and open their spiritual eyes, that they'd get to hear the message that you have for the church at this hour. My Lord, may they hear your voice this day. In the mighty name of Jesus, I decree the eternal blood of Jesus over all those that will partake via online; all those, my Lord, that might hear from secondary—those in the podcast, those on the videos, those on the YouTube—and all of your precious saints, my Lord. May the eternal blood of Jesus cover the doorpost of their hearts, and may they enter on that day when you come for the church. In the mighty name of Jesus we pray. Amen and amen.

Welcome so much, beloved. We're going to cover just very briefly our reference scripture. We had two reference scriptures. We had Matthew chapter 4, verses 1–11, which is Christ Jesus in the wilderness. He's in the wilderness; he's being tempted. And we find something that happens there—we find the enemy himself is quoting the Bible—and Jesus had fasted for 40 days.

Let's pick it up. We're going to read the scriptures. We have to also cover some practical notes on holy fasting unto the Lord. We're not talking about fasting for dieting; we're not talking about “I need to get into that new dress or that new suit of mine.” We're talking about entry into the kingdom of God. Because Christ Jesus fasted—he set the example for the church—and the Lord has given us fasting as a discipline for what purpose? To crucify the wicked, sinful desires of our flesh.

So let's start right away, Matthew chapter 4, verses 1–11:

“Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting for 40 days and 40 nights, he was hungry. The tempter came to him and said, ‘If you are the Son of God, tell these stones to become bread.’ Jesus answered, ‘It is written: Man shall not live on bread alone, but on every word that comes from the mouth of God.’ Then the devil took him to the holy city and had him stand on the highest point of the temple. ‘If you are the Son of God,’ he said, ‘throw yourself down. For it is written: He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.’”

And the devil's quoting from the book of Psalms—meaning the devil's a better theologian than most, and the devil knows the word. And the devil will use that word to try to manipulate the church, even into sin. Can you imagine that? And that should go a long way to help us understand how it is all of these false prophets, all these false teachers, pastors that you see in the house of the Lord—how they make their way there, and what's really going on behind the pulpit. Now you can see a real example: you see the devil; he's quoting the Bible.

We said the one takeaway yesterday was clear. If there's one thing that we wanted for the takeaway, it's that in all of these scriptures you see the enemy is trying to get Jesus to look down. He's trying to get his focus away from the kingdom of God. And the one takeaway we said in segment one and segment two is that—whatever you do—keep your focus heavenward. For those that want to enter the kingdom of God, the focus has to be heavenward, because the devil is always trying to get us to look down.

“Jesus answered, ‘It is also written: Do not put the Lord your God to the test.’ Again, the devil took him to a very high mountain and showed him all the kingdoms of the earth and their splendor. ‘All this I will give you,’ he said, ‘if you will bow down and worship me.’”

And we said that's the crux of the battle. This is it. Of all the things that we deal with on a daily basis, the first thing when we get up in the morning is a decision and a battle we have to win: are we going to serve the Lord or are we going to serve the enemy? When we serve our flesh—that's contrary to God—and that aids the enemy's camp. You've heard that expression in a time of war, “aiding and abetting,” giving comfort to the enemy.

Let me give you an example from my own walk. There was a time in my own walk when I was in the business world. The first thing we used to do—we used to check our email: Do you still have a job? What are the instructions of the day? What's going on? But I was quick to make a connection. I realized that I hit my laptop before I hit my knees. And when I did that, I realized, oh my goodness, my priorities are completely awry, and my day would go terrible if I didn't focus on God first and put my priorities in his hands. That's an example of winning the battle when we start out.

Even in ministry, sometimes they'll try to trap you: “Pastor, urgent!”—but you've had no time to pray, no time to prepare. Then you're operating in the flesh because somebody's poor planning created an emergency. Keep your focus heavenward. This battle is centered around worship, and our morning priorities go a long way to reveal where we are worshiping. Write it down tomorrow—what's the first thing you do? If your focus isn't on the kingdom of God—“Lord, what are your instructions for my life?”—even if you sit quietly before the Lord, the Spirit will help us and give us utterance. You don't have to be eloquent. Keep a brief five-minute journal. If you forget and remember ten minutes later, write that down. After a couple of days you'll see where your priorities are, and the Lord will help you. He rewards those who diligently seek him.

Verse 10: “Jesus said to him, ‘Away from me, Satan! For it is written: Worship the Lord your God and serve him only.’ Then the devil left him, and angels came and attended him.”

You can see the devil is very stubborn. So as you have this daily battle—the enemy doesn't go away easily—but our God is faithful and he'll help you. Jesus stayed in the word and kept his

focus heavenward; in every temptation his worship was to the Lord. That's important because even in fasting we might look to ourselves—"my willpower"—but no, it's the Holy Spirit who will help you. If we get disconnected from the kingdom of God, we get disconnected from the power, and then we run into trouble.

Let's cover the new scriptures. That was one of the foundations. Then we covered Isaiah chapter 58 and pulled out bullet points for holy fasting—the how-tos. We put them on the website; we'll drop the link at the end of the service. For those who want to write it down: awakeningacts.org/messages. That's where we put the bullet points; it's close to step-by-step. You can walk through that and see some notes on holy fasting.

The church in America doesn't teach it; people get discouraged. Don't be. Just by going to the Lord and saying, "Lord, help me," by taking that step like the prodigal who took the first step—God will be there to meet you. I guarantee you that. Our pastors haven't taught it at the theology schools—you know why? Because they're not fasting. They're preaching a gospel of money, feeding their own flesh, forgetting that the sheep of Christ are going to the lake of fire. A dreadful condition. That's why I repent so much for the priesthood. Entire dioceses are bankrupt because of immorality and lawsuits—sexual sin, pedophilia. The house that should be a refuge has become a house of abuse. We repent. And where iniquity abounds, grace abounds all the more. I believe the revival in the United States will be the greatest the earth has ever seen.

We read Joel 2:12–13: "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." Fasting is the repentance that leads to revival. There are no revivals that have ever happened without fasting and repentance. All start in the Holy Spirit—the instigator, the fire. If the church is in sin, there can be no revival. "Weekend revival" without holiness isn't revival. Revival is the life of God in the church: a church headed to the lake of fire now headed to the kingdom of God. Churches not in revival are in apostasy. We'll cover that very soon.

Mark 9:29: "This kind can come forth by nothing but by prayer and fasting." Some strongholds only bow to a life of prayer and fasting. It's a time of deliverance. And in Isaiah 58 the Lord says there's an outgoingness we need to do—responsibility and accountability. When we fast—one or two days—it's not about us. It crucifies our flesh, but holy fasting is designed that we become the people of God, literal agents—arms and legs on this earth to do the work of the Lord. That's one of the big benefits we read in Isaiah 58, and it parallels Matthew 25:35 onward:

"I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you invited me in; I needed clothes and you clothed me; I was sick and you looked after me; I was in prison and you came to visit me... Truly, whatever you did for one of the least of these brothers and sisters of mine, you did for me."

That's the same requirement as Isaiah 58. During the season of fasting, the right way to fast is not eating or drinking—and serving the Lord. Many will sleep all day during a fast. Is that the kind of fasting he's asking for? Think of fasting like this: either you're serving the Lord or you're serving the other one. If I'm not serving the Lord and start operating in my flesh, I'll go the wrong direction—guaranteed. My flesh can't obey. What do you do with wicked, rebellious flesh? Nail it to the cross. Let it die—"unalive" it. Pride and ego—boom—to the cross.

We'll try to bring on testimony about solitude fasting. Service means denial of our own life. Half of you are on medicine; if you're on medicine, you cannot fast food and water—talk to your doctors. Most medicines require food and water. In the Bible they fasted without food and water—dry fast. Some call it a “black fast.” Practically: prepare the day before—avoid salty/processed foods. If you're not ready, do a fluids day (water and juices) to prepare for a dry fast. Day one is often the most irritating—your body says “I'm hungry” at your usual meal times. The Lord will help. By the end of day one, the body recognizes it's not getting food (and water if dry fasting). Day two is often the best—your body stops feeding infections and swelling, begins shutting unnecessary processes, cleansing. (This is a faith-based testimony; we are not giving medical advice.) People are now discovering the health aspects—cholesterol, spinal fluid replenishment after ~48 hours, autophagy, cleansing. Day two and three—often not really hungry or thirsty; the body becomes peaceable. Prayer life improves as the fleshly noise quiets.

I once thought day two without water would be impossible. Not at all. The body can go days. After four days, muscles cramp without water; at day five, bones feel on fire—that's far. You don't need to go that far. Start with a day or two—you'll see benefits.

Now, new scriptures: 2 Corinthians 6:4–5—“In all things approving ourselves as the ministers of God... in labors, in watchings, in fastings.” Fasting marks the lifestyle of a true servant of Christ. It's not optional. Another emphasis today: fasting is a requirement in our Christian walk. If we don't deny our flesh, we indulge it; that's where sin is. No sinful Christian is entering the kingdom of God.

Matthew 7:21–23—“Not everyone who says, ‘Lord, Lord’...” Many will say “did we not prophesy, cast out demons, perform miracles?” and he'll say, “I never knew you; away from me, you evildoers.” The church of the flesh is in sin—evildoers. We cannot live like atheists and expect to enter the kingdom. Even the world knows there is a standard of righteousness; that's why they point when someone falls. Don't be deceived by messages that make you comfortable in sin. God's given us fasting to help us.

Luke 2:36–37—Anna “served God with fastings and prayers night and day.” This is the life of self-denial. Jesus says, “Pick up your cross daily and follow me”—crucifying the wicked desires of the flesh. The way is narrow because it's a life of self-denial, not self-indulgence.

Luke 9:21–26—“Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.” That's where fasting helps—bring a day or two each month as discipline. Without it we drift into self-indulgence—misery, addiction, sorrows—idolatry of self. Fasting re-centers: I have a Creator to whom I'm accountable; he brings the harvest; he loves you more than anyone. Takeaway: not self-indulgence, but self-denial. “Whoever wants to save their life will lose it; whoever loses their life for me will save it.”

Back to Luke 4:1–2—Jesus, full of the Holy Spirit, led by the Spirit into the wilderness, forty days tempted by the devil. Before the victory came the period of fasting in the wilderness.

Ezra 8:21–23—At the Ahava Canal Ezra proclaimed a fast “so that we might humble ourselves before our God and ask him for a safe journey for us and our children, with all our possessions.”

He was sensitive to glorying God—ashamed to ask the king for soldiers after testifying of God’s gracious hand. “So we fasted and petitioned our God about this, and he answered our prayer.”

Holy Fasting — Part 3, Segment B (Clean Transcript)

And fasting will help you with answered prayer. It’s not about getting something, though—remember, it’s about service unto the Lord.

Reading on: Daniel chapter 9. Let me read Psalm 35:13 and then we’ll turn to Daniel chapter 9. We’ll close on this scripture, a very, very powerful scripture. You can use this as your reference scripture in your churches. You can use it as your reference scripture if you want to host repentance meetings. I highly encourage you to do so, even if it’s just in your own home.

We’ll turn to Daniel chapter 9, but first let’s cover Psalm 35, verse 13. I’m reading from the book of Psalms, chapter 35, verse 13. Let’s read the scripture surrounding it. I’ll start at verse 11... “as though for my friend or brother.”

You can see David, the psalmist here, talking about a time of fasting for recovery; a time of fasting and self-denial—seeking the Lord in prayer for these people that later abandoned him. Unbelievable.

Nehemiah 1:4. Let’s turn to Nehemiah 1:4—and this will tie right into Daniel. I won’t say they’re contemporaries; they’re not, but from a time frame, they’re not far apart. I’m saying that’s about a hundred years. From a biblical standpoint, that’s not so far apart.

Reading from Nehemiah: Nehemiah chapter 1. Verse 4 is our target. I’m going to start at verse 1.

“The words of Nehemiah, son of Hakaliah. In the month of Kislev, in the twentieth year, I was in the citadel of Susa. Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that had survived the exile, and also about Jerusalem.”

This is after the Babylonian conquest—after what you saw with Daniel when he was praying and rejecting the kingly diet and all that was going on. This is afterwards. Listen to what happens:

“They said to me, ‘Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.’”

Verse 4: “When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven.”

So there—this time of fasting he took—this was not scheduled fasting. You can see right away he was prompted. He says, “My country is broken. The walls of Jerusalem are down. The gates have been burned.” He’s got this evil report, and he realizes his country needs to return in repentance, or they’re finished. He can see that.

Let’s turn to Daniel—Daniel chapter 9. We’ll start at verse 1. You can use this as a reference scripture for your churches, for your congregation, for your families, for your ministries—what Daniel did.

“In the first year of Darius son of Xerxes, a Mede by descent, who was made ruler over the Babylonian kingdom—in the first year of his reign— I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.”

So Darius and Xerxes are not Babylonian; this is after the Babylonian conquest. Daniel lived a long time. He went into Babylon as an exile when he was young. Now Babylon has been conquered, and these are the kings. You can see that Babylon as a kingdom lasted about seventy years, so he’s not young here at all. You can see how Bible prophecy—end-time prophecy—is being fulfilled. The Lord’s going to deliver the most powerful end-time prophecy scripture that covers the full spectrum from where he is to the millennial temple.

Verse 3: “So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes.”

We see this repeatedly in the Bible: fasting often — not always — accompanies sackcloth. It often accompanies a time of prayer, weeping, and repentance. In the Bible, fasting is rarely ever done just, you know, “Oh, we’re just fasting.” There is an effort undertaken — serving the Lord with that effort. He’s realizing the condition and he realizes the prophecy: “Oh my goodness, this is very bad, because it looks like the seventy years are up and we’re still here in Babylon. I understood from the prophecy that by now we should be on our way back.” That’s what’s going through Daniel’s mind as he seeks the Lord.

“So I turned to the Lord God and pleaded with him in prayer and petition, in fasting and in sackcloth and ashes. I prayed to the Lord my God and confessed.”

Confession is always a powerful thing to do during times of fasting. You can make your confessions known to the Lord. Speak plainly, clearly, and honestly. It does us no good at all to lie and politicize our sin. Don’t do that.

“Lord, the great and awesome God, who keeps his covenant of love with those who love him and keep his commandments...” (We’ve been covering covenants, remember.) “We have sinned and done wrong... both near and far, in all the countries where you have scattered us because of our unfaithfulness to you.” Remember, that was the curse in Deuteronomy — that if they rebelled against the Lord, they would be scattered to the four winds. And you see here, it’s come to pass.

Verse 9: “The Lord our God is merciful and forgiving, even though we have rebelled against him.”

Verse 10: “We have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets.”

Verse 11: “All Israel has transgressed your law and turned away, refusing to obey you.”

So here in the States — it doesn’t matter what state you live in, from Alaska to California to Florida to Maine to the state of Washington to Washington, D.C., to the four corners of the United States — you can see we’re celebrating sin. You can see we’ve rejected the law of the Lord. You can see things coming back — revival is coming back to this nation — but look at our

hands with all the bloodshed of the children alone. If we didn't go any farther and just stopped there, repentance is required in our states.

Look at what happened in Virginia—1619. Not only did they do slaves; they added alcohol and tobacco on top of it. It's so evil that just mentioning that on certain broadcasts will get you shut down. But that's the foundation of that state; that's the history. Have we ever brought repentance before the Lord for that? What do we see? Generations enslaved to what? Alcohol, tobacco, and racism that still continues in this country—that we need to repent for.

He's saying here: these are the instructions of the Lord, and heaven is open that we can turn to the Lord. He's looking at this as a time of fasting, because if we're not fasting before the Lord we might think we're okay—"I'm comfortable in my sin." He's saying no—the time of fasting. Daniel gives the classic example:

"Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you."

Nine out of ten times—ninety-nine out of a hundred—when you see people suffering, it's almost always self-inflicted. Not always; there are those harmless and things happen to them. But I'm talking about the self-inflicted wounds: "I got struck down with cancer"—and I smoke three packs a day. "I got struck down with this"—and I was inhaling Monsanto—whatever it may be. Nine out of ten times it's self-inflicted. "I found myself on the streets." How did you get there? "I decided to go, I decided to drink," whatever the case. That's what he's saying. Israel, too—the trouble they ran into, the curses that came upon them—had a cause.

"You have fulfilled the word spoken against us and against our rulers by bringing on us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. Just as it is written in the Law of Moses, all this disaster has come on us, yet we have not sought the favor of the Lord our God by turning from our sins and giving attention to your truth."

From a historical context, remember the siege of Leningrad in World War II—people say, "We can't imagine that." But that was nothing compared to the siege of Jerusalem and what they went through for rejecting the Lord. That's the serious consequence of sin—no joke. In the church, we're talking about those breaking covenant with the Lord, not the atheists. Those curses were not for the atheists. The worst place you can be is in the house of God while ignoring the

instructions of God. That's the worst place. That's why He said in Matthew 7:21–23, “Depart from me, workers of iniquity.” “But we went to church on Sunday and we were worshiping.” Your level of accountability is through the roof. If you know God's word and disobey it, your standard is way high.

The deepest, darkest pits of the lake of fire are reserved for those closest—those who know the most and have been given the most. For the senior-most pastors—the lake of fire is severe. You don't “enter as a pastor”—it's way down there—because God has given you the instructions and responsibilities. That goes for all the pastors in the U.S. I don't know how they even fall asleep. The revival is going on and they're asleep—how can you do that? If you don't wake up in the morning and you have to face a sovereign God—that's the deepest, darkest pit—because we're the ones supposed to know; we're the ones supposed to take action. If you're a watchman and you're not blowing the trumpet, what are you doing? Sleeping on the job, and God gave you that job. “They know too much”—that mafioso expression—but if God has given you that, it comes with great responsibility. Look at Judas—the son of perdition. There's the example. Very, very fearful.

“The Lord did not hesitate to bring the disaster on us, for the Lord our God is righteous in everything he does; yet we have not obeyed him.

“Now, Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day—we have sinned, we have done wrong.”

You can read this in your churches. We don't even need to change it. This is our country; this is your city—New Jersey, New York, California, Maryland, Virginia, South Dakota—this is you. Here we are in the States—we have done wrong.

“Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our ancestors have made Jerusalem and your people an object of scorn to all those around us.”

Daniel 9:17: “Now, our God, hear the prayers and petitions of your servant. For your sake, Lord, look with favor on your desolate sanctuary.”

Look at the desolate condition of the church. People can't even go to church. The righteousness-seeking, holiness-seeking sheep of Christ don't even go to the building—there are purple haze lights, disco music, the ball is over there, fog machines—“Didn't I get delivered from the club? What am I doing in here? Didn't I get delivered from club life? Didn't we all come from a clubbing background? And then we go to church and they're doing the same thing. Where am I?” We'll cover that in the apostasy teaching. You must be confronted with this apostasy: “Wait a minute—what is this?”

“Give ear, our God, and hear; open your eyes and see the desolation of the city that bears your name. We do not make requests of you because we are righteous, but because of your great mercy. Lord, listen! Lord, forgive! Lord, hear and act! For your sake, my God, do not delay, because your city and your people bear your name.”

As he's praying, he's interceding and bringing repentance before the Lord. For those of you with questions, you can see the repentance here—it's a repentance prayer. You have to turn from the sin and not go back. That's where we've really gone wrong in the States— we say we repent and then go right back to sin.

“While I was speaking and praying, confessing my sin and the sin of my people Israel, and making my request to the Lord my God for his holy hill—while I was still in prayer—Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, ‘Daniel, I have now come to give you insight and understanding. As soon as you began to pray, a word went out, which I have come to tell you...’”

Look at that—Daniel went through this process and he was heard. That's the whole point, right? We want our prayers and petitions to be heard by the Lord. We were reading in Isaiah 58–59 that we find ourselves in so much sin that the only prayer God's going to hear is the prayer of repentance—He's not going to hear anything else. Like the prodigal son in Luke 15—if he just sat there with the pigs and started to pray, nothing would happen. It wasn't until the prodigal repented—changed his mind, took action, got up and left the pigs, and made that first step toward home. When he took that step, the father met him. His father saw him from afar and ran to embrace him. All the son had to do was take that first step—that's the biggest step.

So he repented. He turned away from the life of hogs and went back to his father's house.

We talked about holy fasting and holy dry fasting. We pushed the notes up to the website. There's also a solitude fast. You may not be able to do food because you're on medicine, or maybe you have high-intensity work and you're not able to deny food and water. There is something called a solitude fast—disconnect from your computer, disconnect, even go mute and not talk. If you can do it, that's a very powerful fast—pulling away into solitude. Don't talk for 24–48 hours. Let people know you're going through a mute fast.

Senior Overseer Gracie did this powerfully. She was nursing children, so she didn't have a choice; she could not do a food and water fast. Later on, I tried it myself. It is a very serious fast. You cut yourself off from the news, your computer—all the things that connect you to the world. No news, no secular, no TV, no nothing. You spend time in the Word—reading your Bible—while handling your daily responsibilities. No communication. You're not talking. That solitude—the separation—is very powerful, and you'll see that fast is very serious. Jesus did that, too. Remember—He would go to the mountain and retreat from the crowds. I highly recommend the solitude fast if you're not able to do food and water, which means everybody can fast. That's the good news—the Lord has made it possible for everyone who wants to fast to be able to.

We have to close. If you have any questions, we'll take them now—maybe questions on holy fasting. Maybe you're thinking, “I don't even want to fast; I don't need to.” Maybe you missed the first part. It's absolutely critical for our Christian salvation—that's why we're covering it. We'll cover some scriptures on the anointing too, because fasting really helps bring the anointing of the Holy Spirit into our life. If you want to see an increase of the anointing in your life: holy fasting—denying the ways of our flesh—because the Holy Spirit will come and execute that in our life. Jesus called Him the Helper. There's an entire series we can do there as the Lord enables.

Maybe you've never fasted before. Maybe you didn't realize it's part of our Christian foundation and part of our salvation experience. Maybe you didn't know it's even part of our worship—a life of self-denial. Some were asking earlier; they didn't understand that in the Bible we read all those scriptures—probably thirty, maybe forty—and we didn't cover them all. It's a requirement; it's a way we should live. It's a lifestyle, not an event. Often we look at fasting as an event—“I fast and I'm done.” No—it's a lifestyle, something we do monthly. I myself—if I go more than thirty days, I know it. It's just the way our flesh is. It doesn't mean you're better or worse; it's just this rotten flesh. It needs to be tongued up—nailed—to the cross. That's where it belongs. It won't obey otherwise. That's one of the many benefits of holy fasting.

Some of you are thinking, “What have I stumbled into?” It is the requirement of the Lord. Remember, Jesus went to a real cross—it was not an attractive sight, not modern—absolutely dreadful. The cost of our salvation was unbelievably costly. The Bible tells us that our only

achievement for all eternity are the scars upon the body of the Messiah. How can we have any pride at all? No—we can return to the Lord tonight and begin seasons of fasting. You can always start—start wherever you are, and the Lord will make the way.

If you haven't received Jesus as Lord, we can receive Him right now—and we'll ask the Lord to help us with fasting. As a church in the United States, we don't have an excuse—"We were so rich, we didn't know any better." We can return to the Lord now. He is our strength, our refuge, our high tower. He's the initiator of our salvation and the finisher too.

For all who want to receive Jesus as Lord, say this very simple prayer:

"Mighty Father, I repent for all of my sins. Lord, please wash me with the eternal blood of Jesus. Lord, I repent for having a life of no fasting. I resolve this day to pick up my cross daily and follow You. Please fill me with Your Holy Spirit, and please keep my name in the Lamb's Book of Life. Command my footsteps, Lord, into Your Kingdom. This day I have received You as my Lord and Savior, and in the mighty name of Jesus, I am born again. Amen."

Hallelujah. Praise the Lord. If you said that prayer, that's the best decision you could make. You can write us here; you can drop a line on the TikTok channel @lewis.lupoawakeningacts; we're also on YouTube and on the website. If you need to be baptized—if it's the first time you received Jesus as Lord—you need to be baptized to fulfill all righteousness. Let us know. We can help. Wherever you are, we have churches all over the United States. There are pastors who can help you with holy baptism.

We need to prepare—the Messiah is coming, blessed people. You can see we're really out of time. Look at the end-time clock of Israel—you hear "peace here" and "peace there," and then war breaks out—war here, war there—all the things our Lord and Savior talked about and gave us the sure word of God. We'll continue our end-time Bible prophecy.

Everybody ready to fast? If you're ready, give a thumbs-up. We just closed out a fast; we'll do another in 20–30 days or so—maybe sooner. What a tough one, right? "I'm fasting—what is this?" These are the ways of the Lord.

Great peace to you all in the mighty name of Jesus. Let me release you with the blessings of the Lord:

“Sovereign Lord, my Lord, I lift up the holy congregation—all those from TikTok, all those from the podcast, all those from the rebroadcast. My Lord, I surrender them into Your all-powerful and almighty hands. Lord, we need You and we depend upon You. I ask that You would increase the anointing in the lives of Your people; that You would extend the tent pegs of their ministries; that You would grant them favor—even unusual favor—with all men, that the gospel of Christ Jesus would be spread greater and wider in the United States of America, that the fruit of the cross would be harvested in abundance. Lord, protect their families, preserve their families, grant them provision—that no one be put to shame. Sovereign Lord, I surrender this congregation and this country into Your almighty and all-powerful hands. We thank You for Your blessings; we thank You for the blood of Calvary; we thank You for so great a salvation. We come before You in agreement and in unity, in thanksgiving and appreciation and reverence for who You are, O Lord. We thank You this day in the most glorious, eternal name of Christ Jesus, and release these blessings according to the authority You bestowed upon Your servant. In the mighty name of Jesus, amen and amen.”

The Lord bless you all. The Messiah is coming. Jesus loves you. Great peace to you. We'll be back, probably next week. We've covered three segments this week. There are some special segments running—maybe we'll even be back as soon as Saturday. If you're clamoring for another day, let us know in the inbox.

Thank you all for coming out. The Lord bless you. The King is coming. Remember: heaven is our home, not this earth. The Messiah is coming. Hallelujah. The Lord bless you. Shalom. God bless you. Thank you for coming.