

PROPER GRAMMAR IN PRAYER (EPISODE 8)

Welcome back to Jedi Training Episode 8, Proper Grammar in Prayers.

I can imagine many of you will want to skip this, but all of this is required listening to become a Jedi.

And there's nothing more important than prayer.

We are made to worship, and it's exactly what it sounds like.

Many people just aren't doing it right, and that means that your connection to the spiritual world is tainted, bogus, ineffective, insulting, and basically a waste of time.

And so, we're going to try and cover as much as we can in the time that we have.

Time is always against us, of course.

But, prayer. What is prayer? It is your spiritual connection to the Almighty.

It is basically your justification for everything.

And, of course, the Almighty is the source of your spiritual skills.

If you mess up your prayers, if you mess up worship, you know, the rest is going downhill real fast.

So, we're going to be talking about this in a very serious way.

And, hopefully, I mean, this is stuff that you already know.

But, I'm guessing that many of you will be baffled by what I say next.

So, first and foremost, how do you say your prayers?

Who do you say your prayer to is a big topic of discussion.

As Catholics, Christians out there, we're basically in the business of praying to everyone that we can.

We pray to the saints.

We pray to Mary.

We pray to Jesus.

And, maybe, we pray to the Almighty.

As Christians, it's important that we pay attention to how Jesus taught us how to pray.

You need to get that through your thick skull out there because you're just not doing it right.

And, don't take this the wrong way.

It's just, you know, it's basically the same thing for everybody.

You're not alone.

So, how did Jesus teach you how to pray?

I want you to think real hard.

I want you to think real hard about this.

We've talked about it briefly in other episodes and other broadcasts.

But, I want you to think about, as a Christian, how did Jesus teach you how to pray?

How did Jesus teach you how to pray?

I want you to find me a prayer to Mary, Jesus, or the saints in Matthew, Mark, or Luke in the Synoptic Gospels.

But, don't waste too much time because you're not going to find it.

It's not there.

That is not the way Jesus taught you how to pray.

So, that's number one.

Jesus never taught you to pray to Jesus.

Never.

Ever.

Ever.

Ever.

Period.

So, right there, you already know that you messed up.

You've been messing up your whole life.

And, you know, I'm sure Jesus is flattered in a sense.

But, in another sense, he's probably shaking his head going,

Man.

These people just don't want to listen.

The spirit is willing, but the flesh is weak.

You know what I mean?

So, and again, you know, be offended, but don't take this the wrong way.

We've all been programmed by mainstream churches.

And, it's important that you don't forget what I'm saying here.

So, it's okay that you're offended.

It's okay if I, you know, ruffle your feathers a little bit.

Because you won't forget it.

Period.

So, how did Jesus teach you how to pray?

Our Jesus?

Our Mary?

Our saints?

Huh?

What?

Okay.

Maybe, you know, it's clearing up a little bit for you.

So, the only way that you can pray is to the Almighty.

That's the direction and your focus of your prayer.

You have to imagine yourself showing up in the royal court.

And, it's important that you look at it this way.

You are saying a prayer.

You are worshiping the King of Kings, the King of the Universe, the Almighty, the Lord of the Spirit World, creator of heaven and earth.

We are all just like ants in the ant farm.

And, you know, it's made explicitly clear just how low on the totem pole we are in some of the books in the Old Testament.

And, so, when you say your prayer, it should be with reverence.

It should be like you're addressing the King of the Universe, the King of the World, the Most High.

And, every, you know, every little thing, I mean, you should pay attention to because he knows what you're thinking.

With that said, let's think about how Jesus taught us how to pray.

It begins, our Father.

Okay, so, before we get ahead of ourselves, and, you know, you might think you know this prayer, but you're going to realize that maybe you don't know it as well as you think.

It's important to think about every word and the implications.

Our.

Who's our?

Us.

People.

People.

Creation.

We are the little people of creation.

So, essentially, when we think of our, we think of it as much less important.

But, it's our Father.

We think about every word.

And, essentially,

when it comes to us, the reference is in the minuscule.

When it comes to the Almighty, everything is capitalized.

The noun, the verb, everything.

Why?

Why?

Because it's a sign of reverence and respect.

You know, sometimes I see people, you know, typing the Almighty with a small A or with a small G.

Using the Lord's name in vain.

Using the Lord's name in vain.

Ooh.

Ooh, that's bad.

That's real bad.

You're going to get smoked on that one.

And, I promise you, you're not going to make it if you don't change your ways.

This is very important.

Not only are you not going to make it, but you're not going to have what it takes to be a Jedi.

Which is, essentially, the warrior class of Christianity.

You know, if we can just use modern vernacular.

So, when we write, when we think, when we talk,

we make the distinction between us and the Almighty.

Everything that is a reference to the Almighty is capitalized.

In our mind, in our thoughts, in our words,

that are coming out of our mouth,

and what we write out.

Whether it be in, you know, on text, on paper.

We make the distinction.

We don't even dare.

We don't even dream.

We don't even imagine of doing it any other way.

Because that would be a sign of disrespect.

This is important.

And if it isn't important to you, then, you know,

you better think twice.

So, essentially, when we think of our father, it's...

Little o.

Because it's our.

And father with a capital F.

Now, in theory, since our is kind of an adjective,

and technically the first word in the sentence,

we can probably get by with capitalizing our,

but we should really be thinking about it as a little o.

Now, the next line.

Who are in heaven.

All of that should be capitalized in your mind when you're saying the prayers.

You make the distinction.

You separate yourself in that way from the Almighty.

You show reverence and respect.

Hollowed be thy name.

All of that should be capitalized in your mind,

when you think about it, when you say it,

and when you write it.

At least, you know, the first letter in all of those words.

Thy kingdom come.

All of that should be capitalized.

Thy will be done.

All of that should be capitalized.

On earth.

Little e for earth.

As it is in heaven.

Capital H for heaven.

Give.

Capital G.

Us.

Little u.

Our.

Little o.

Daily.

Little d.

Bread.

Little b.

Give us this day our daily bread.

Who's giving it?

To us.

The Almighty.

Capital G.

The rest of it.

Minuscule.

Lead us.

Not into temptation.

Capital L.

Little u.

Capital L for lead.

Little u for us.

And.

Deliver.

Us.

From evil.

Deliver.

Capital D.

For the Almighty.

Little u.

For us.

And it should be like that.

In every type of prayer and worship.

That you try to perform.

If you don't make the effort.

To make an emphasis.

In reverence.

It'll be held against you.

There's already.

There's already way too much disrespect going on.

In.

In.

Our language.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

In.

what else should we include in our prayers?

Thanksgiving.

We want to be thankful.

And it's best that you come up with your own words.

Have a short prayer for Thanksgiving.

You should have a profession of your faith

that is in accordance with what our faith is really about.

Most of us are familiar with professions like the Nicene Creed,

but it starts out well and then it goes south.

So we recommend that you come up with your own profession of faith.

Start with Thanksgiving profession of faith.

Say you're our Father.

Pray for peace, for victory, for all those that you want to pray for.

And then worship, grovel,

like some kind of peasant that's been dragged into the royal court

who's totally not worthy to be there.

If you can get on your knees, get on your knees.

You want to get on all fours, get on all fours.

If you want to bow, then bow, but do something.

And remember

that

we're already pretty low

on the totem pole.

I mean, you see some people kissing the ground,

I mean, bless them.

Kiss the ground as you worship.

You see some people get on their knees,

bless them.

Get on your knees and worship.

If you got bad knees,

you got bad, you know, back or whatever,

do a bow when you worship.

How do you worship?

God is greatest.

And none has the right to be worshipped

except Him.

That's a good place to start.

But

worship like you're a peasant in the royal court.

grovel.

That's what it means to be low in spirit.

Those that are haughty,

high in spirit, prideful,

that would not reverence the Almighty

are essentially on the path
towards the dark side.
And therefore, Jedi training is not for them.
Their training is somewhere else.
But our power, our skill,
our talents,
our life,
our everything,
comes from the Almighty
and
that's how we have to see things
and there's no two ways about it.
Cursed is the double-minded man.
Cursed is the one that sows confusion.
So when it comes to your prayers and worship,
it should be clear and concise
with precision and respect.
And
in theory,
you should be doing three sets a day minimum.
That's kind of been the standard since
the beginning of time.
And it's best that you start your day
with a prayer,
with a set of prayers.
You know,
you can tell a lot about a person
based on,
you know,
what the first thing they do is.
You know,
if the first thing they do is,
like,

grab their phone,
have a cigarette,
make coffee,
you can see where their priorities are.
You have to treat this seriously.
Because it is serious.
And this sounds kind of like,
you know,
drill instructing for boot camp or something,
but that's basically
what this has to be.
And you may have objections
and you may have,
you know,
some
second thoughts or something.
That's just the demons whispering in your ear.
There is no two ways about
being a good Christian.
Obviously,
Jesus tells us more.
You know,
those that pray in public,
those that want to be seen,
they've received their reward.
So where should you pray?
In a closed room.
In privacy.
But even there,
you'll face interference
from the dark side.
And it's at that time
where you'll really begin to see

the spiritual world
trying to interfere with you,
especially during your prayers.
That's what they don't want.
The phone will ring.
There'll be something on television.
People will start shouting in the house.
You'll start seeing
all sorts of distractions.
The demons will start acting up.
Things will start jumping out of the bushes.
And if that doesn't work,
then quite literally,
especially if you say your prayers
in natural lighting
at night
or towards the evening,
that's when you'll start
seeing things emerge
from the other side.
Whether you have your eyes closed,
whether you have your eyes open,
you'll start seeing forms
that start looking
demonic,
that start looking
like a pentagram.
Quite literally.
And they'll appear
right in front of you
so that you're essentially,
you know,
kind of worshipping them.

When you get to that stage,
you'll start to realize
what many other preachers
have discovered,
that there's something
trying to interfere
with your prayers.

But this is one of the
low-down tactics
of the dark side.

They'll quite literally
emerge from the veil
and place themselves
in front of you
to try and receive
your prayer.

And so you have to
pray through that.

And that's when you really
start getting motivated
for spiritual combat.
you see these things
emerge out of the darkness.

Trying to receive
your prayer.

And the only thing
that really comes to mind
is you have to kill it.

How dare it?

But it's not until you get
to that level of discipline
and sincerity,
and I do, you know,

accentuate the word

sincerity.

When you get to that level

of sincerity,

that's when things

start getting real.

Otherwise,

you're not doing it right.

You're breaking the law.

And so,

your prayers are going

somewhere else.

And so this is a lot

to take in for some people.

I know this.

What do you mean

I can't pray to Jesus?

What do you mean

I can't pray to Mary?

What do you mean

I can't pray to the saints?

What do you mean

I can't bow down

to statues in the church?

I mean,

these are all people

from the Gospels.

It doesn't matter.

But this is

the level of

deception

that we're dealing with.

You're almost there,

but not quite.

And so,

we'll probably get into

idolatry

in a future

podcast.

But there's a reason

why

idols are

explicitly

forbidden.

and so,

when you direct

your prayers

to anyone

other than

the Almighty,

something bad

is happening.

You know,

you're saying

a prayer to Jesus,

you're thinking

you're doing

the right thing,

you know,

you're in church,

there's a statue

of Jesus there,

you get on your knees

and you're basically

like praying

in the direction

of the statue.

And you think

you're doing

the right thing.

Everybody tells you

you're doing

the right thing.

Everybody in church

is doing that.

But essentially,

they're worshipping

a statue

that looks nothing

like Jesus.

And Jesus

never taught you

to pray to a statue

or to pray to him.

And that's

the cold,

hard facts.

And as hard as that is

for people to accept,

you better accept it.

Everybody loves Jesus.

You know,

some people might say,

oh,

you hate Jesus.

Look,

if you love Jesus,

then you're going

to do what he told you.

You're just trying
to make Jesus
look bad
by worshipping Jesus
instead of the Almighty.

Look,
there are countless
examples
in the New Testament
where Jesus
makes the distinction
between the Almighty
and himself.

Countless examples.

People don't want
to hear.

They're just going
to pull out
like,

you know,
one or two verses
from John.

And John is the
asynoptic gospel.

John is problematic
for many reasons.

And John is supposed
to be a lesson.

All of a sudden
when you get to John,
things,

you know,
basically become

reinvented.

Wow,

look,

I mean,

it just morphed

at warp speed.

Look at this now.

And in a real bad way.

So,

stick to Matthew,

Mark,

and Luke.

Stick to the Old Testament.

John is supposed

to be a lesson.

You know,

imagine getting

this full education

from Genesis

to Luke.

All of a sudden

you hit John

and you're like,

you throw it all

out the window.

You're like,

I'm going to do

the idolatry.

I'm going to do

the polytheism.

Oh no.

You didn't learn

your lesson.

You weren't
paying attention.
Now you've got
to start all over again.
And most people
just never find
their way out of it.
Jesus tells us
clearly that
he did not come
to rewrite the law.
Not one jot,
not one tittle
will change in the law
until heaven and earth
shall pass.
And even then.
And so,
you cannot reinvent
what's in the Old Testament,
what's in Matthew,
Mark, and Luke.
But John tries to do so.
In a real bad way.
I mean,
we're going to have
to focus on,
you know,
John,
the Johonian text,
the sects,
as well.
It has nothing to do

with the Apostle John.

It's just like,

you know,

a sect from that time

that was used

by the Roman Church

to basically justify

sun worship

and to lead people astray.

They're poisoning

the well that way.

Making everybody

drink the Kool-Aid.

And so,

if you have issues

with that,

just read Matthew,

Mark, and Luke

and just pay attention

to what Jesus really says

about prayers

and the distinction

he makes

between himself

and the Almighty.

Again,

this isn't,

you know,

a reproach

by any means

because

Jesus tells you

quite clearly.

And so,
you want to call yourself
a Christian
and just go
with the mainstream.

That basically,
you know,
takes the wind
right out of your sails.

You're not going
to be able to do
spiritual warfare
with

watered-down

Christianity.

It's just not
going to happen.

You might as well
go to an LGBT church
and talk about love
over there.

If you're listening
to this,
you are
the resistance.