

Why Should I Fast? (2022.02.27 Sabbath school Class)

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"Why Should Fast" (2 of 2) in the RHB series, "Cultivating Biblical Godliness."

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So just to recap, if you'll remember from last week, we covered probably about half of the topic of fasting from the book. We talked a bit about What exactly is fasting.

What it means to to abstain from things and the purpose thereof we talked about kind of some different world religion, review views of fasting and and how basically the they're really outside of the Christian faster. They're very much works related. A lot of it related to just being made right or made better in front of their god.

By this work that they do with the Christian, past being designed toward that, that means of an aid to prayer as it were and showing your dependence reliance upon the Lord. And then we moved into the outward workings of the fast and these are more focused on the things that you can fast from, right?

The sleep, the food, and drink the social media that somebody chimed in with many other things that can be passive from. We kind of ended there, and I didn't really want to in there because it seemed very kind of, almost legalistic at the point, right? We're talking about the things you can or can't do.

And so, I just wanted to end up with that last week session, about, you know, we are a, we are a religion. Ours, is a religion, that's not tied up in the food in the drink. Ours is a spiritual religion. We are, we have this true and real relationship with our Redeemer that other religions can't claim with their God.

And so reminding mindful of that as you are. Abstaining from things in a fast that it's the intent. Is your communing and showing your desire and your dependency upon the Lord. So today we're going to move into the inward working. So this is kind of the spiritual aspect of it.

The things that you need to be, considering we're going to cover some of the, the positive or good ways or reasons to fast. We're going to cover the wrong reasons to fast. We're gonna take a look at some things that Jesus said specifically about fasting and then some practical application and this this one will be a lot of scripture peppered throughout way more than last weeks and my apologies.

The last week last week was more setting the stage so it didn't have quite as much as I would have liked but this has got a lot in it. So just I may chime in with folks to look and read for me. I may just read as I can go because there's a lot to cover.

So When we talk about this inward work, It's this, this inward work is is part of it. Is this idea of humbling yourself before the Lord? So everywhere, you see in this scriptures with fasting, it's tied back to prayer. And when we humble our souls in prayer, where have we have this idea of coming with, with repentance for obtaining, something from the Lord, it acknowledges that everything that we have and we need comes from God.

And so there's a humiliation a humbling that we bring forth that says, we need this from you and we can't get it. Unless you give it to us, Ezra he said, I proclaimed a fast that we might humble ourselves before God and seek from him the right way. And in James, it says that you have not because you ask not.

And then When you do ask you do what you ask amiss, right? And so there's this idea of an inward work of humbling when we're asking for the wrong things for the wrong reasons. There's a prideful aspect of that. It says Lord, I know what I need, right? And so you need to give me what I think I need right.

Instead of Lord, you are good and you do good and what you give us as good. So give us what we need because, you know what we need. So, the prayer portion of fasting that should come with fasting, is kind of a two-part exercise. They're it could be Praying against an evil situation.

There's a lot of bizarre crazyness in the world, especially right now, I'm imagine some of some of the younger folks may be kind of interested in what's going on in Eastern Europe. A lot of the older, folks might be interested in what's going on in Eastern Europe, It's a mess, right?

So there is evil in the world and especially right now, horrible things going on. And so that could be part of that inward work where you are praying against an evil situation or Praying against a besetting sin and we'll talk about that in a moment. In some ways this prayer acts as like a confession.

In a sense, They're also may be the part. The part of prayer or there will be part of this prayer where

not only pray against an evil situation or for help against a bit setting sin or confession. But you're also going to have the supplication of petition For those that participate in our Winston night prayer meetings.

There's a consistent pattern that James uses for our prayer meetings where it goes from from the adoration to the confession, to the petition, to the Thanksgiving, to the supplication, right? Well, there's still that same kind of idea in this prayer. When you're tying in with fasting that you've got this the confession, you've got supplication the prayer for what you're needing such as maybe assurance of remission of sins graced withstand the temptations or or something else and the prayer itself.

It's it's important that you're not coming just with a bunch of words, but they're coming with a fervent desire, right that assurance that the Lord answers your prayers, He ears you. Right. So you're coming. You're coming with that with the need, which at which admits your humility, and your need before the Lord.

And you're, and you're coming with that fervent desire, and understanding that you will be heard. So when we talk about a humiliation, A lot of times when when you see in the scriptures, it will show some of these examples where the fasting is done in relation to some some, maybe national sins or or corporate sins, there's this idea of humiliating being humiliated from your past sins and, and loathing, those sins.

So we want, there's a prayer for grace, a prayer for assurance that's tied in, with this, this effort or this work of fasting. It's the believing that there's a believing of the promise of the hearing our prayer, the fervently, from our sense of want or need. So, when we talk about attaining, this humiliation One way, that this might look is seriously meditating in this, in this work of fasting and the prayer of seriously meditating on the judgments that God has threatened, or or laid upon us.

Right there. There are the goddess promised in life, as we as we work and interact with them. That when we sin, there's there is an expectation of of things, right? We see in Psalms, where David said, restore on to me the joy of my salvation. He didn't lose his salvation when he sinned, but there was this intense distraught emotion in him because of his sin before the Lord, right?

And so we can expect that. So when we humiliate ourselves before the Lord, it's meditating on this that you know what this that I'm experiencing is a result of what I've done against you. Um meditating on how wicked our sins are before the Lord, right? We've been redeemed, How much more wicked is our sin against him, who has borne our sin, right?

That is that is heinous, that's horrible, right? And so when we see that, when we go through this process of fasting and then and then praying with the fast is, is meditating on how heinous our wickedness can be before him when we should be. Those that should delight in nothing.

But doing what's right? And so the same idea, there is a comparing our own sin too, and against God's own graciousness in our lives, right to see. And to show how bad they are and how unthankful we really are. When we do that, right? When we, when we sin against the Lord, and we will right.

When we come before the Lord, in humiliation saying, you know what, Lord, we have our sins are before. You are great yet. You have been so gracious to us and so good to us, how unthankful we are. When we would just go, just even in the next 20 minutes going and doing our own way or thinking our own things right yet.

You've been so merciful, so David kind of has this throughout the Psalms but if somebody wants to grab Psalm 6 real fast and just whoever has it first, just start reading. It's okay.

Not your anger, the more discipline me in your wrath, He gracious to me. Yo, Yahweh or I am linguishing kill me weave for my bones. Are troubled. My soul is also greatly troubled, but you owe Yahweh. How long? Yes And then one more 79. I'm not sure how long that when it's been right down but some 79,

And whoever has to just read it, go for it. If you're It's all my base have, Oh God, the nations have come into your inheritance. Your holy temple. They've defiled, they laid Jerusalem in heaps, the dead bodies of your servants. They have given his food for the birth of the heavens.

The first of your saints beats the earth, their blood, They have said like water all around Jerusalem. There was no in the barium, We've become a reproach to our neighbors this board and origin to those around us. How long y'all but will you be angry forever? We are jealousy burn like fire or out your house on the nations that do not know you and over Kingdoms, if you're not call on your name, for they have devoured, Jacob, that laid waste is.

Well, he played, what? The hole not fine And then we have lamentations, we have Ezekiel's morning What you see constantly throughout this are our men of God, who recognize the heinousness of the sin and the righteous wrath of God against sin, petitioning, God, and humiliating himself before God in prayer.

So it should be noted. That fasting is not any kind of meritorious work. You've got some religions that think it is but it is not. It's it is an assumed activity and we'll talk about that in a moment with an expectation of a blessing. God works through means right?

He does. We talk about that all the time, the ordinary means of grace. He works through these. What seemed like ordinary not fancy things and there's a promise there that he draws near to those that humble themselves. Right? What is fasting if not humbling yourself before the Lord. So there's a faith in is the faith itself is in the promise of God in Christ, God has promised to work and to do in and through things, right?

When they hung when you hunger and thirst for righteousness. What are the Lord Jesus say we shall be filled, right? He draws near to those that humble himself and call. So you encourage your conscience that the promises are for you. How how can you prove that they are for you if you don't have the condition mentioned as part of the promise.

Okay. So, what I mean there is when you humble yourselves before the Lord and and How can you expect the Lord to respond when he says that he'll draw New Year to those that humble themselves and that those will be filled who hunger and thirst for righteousness. If you're not humbling and thirsting for righteousness, why should you expect to be filled?

And if you're not humbling yourself before the Lord, why would you expect the Lord to draw near to you? So fasting is part of that right? Is is a means of doing that of showing your humiliation of dependence upon the Lord because again it's not that you are desire.

It's not that your desiring, the physical food and drink when you fast It's saying that I actually the desire, the true food and the true drink, that's only found in Christ. All right, so Leviticus says this this and we're moving at some of the good reasons to fast. This shall be a statute forever for you.

In the seventh month, on the 10th day of the month, you shall a flip your souls and do no work at all. Whether a native of your own country or a stranger. Who else among you it is a Sabbath of solemn rest for you and you shall afflict your souls.

It is a statute forever So that word fast isn't in this particular passage, but you'll see consistently often throughout where fasting is mentioned. Is this idea of afflicting your souls even in the book itself? I think it used the word afflicting in avenging and against your souls, right? So there's some implications here that there's a fast that's done at this point In Deuteronomy chapter 9.

When I went up into the mountain, to receive the tablets of stone, the tablets of the covenant, which the Lord made with you. Then I stayed on the mountain forty days and 40 nights on either eight bread, nor drink water. So here's Moses and he's saying, I went up here for a long time and I fasted and that fasting essentially was in preparation to receive the word of the Lord.

Okay, so here's a here's here's one way. One reason you might want to fast at times. Let's maybe you're struggling young men, young women with with really attending to the preaching. Perhaps maybe the night before you want to fast and say Lord I want to be devoted to you and I'm going to fast that my conscience may be tuned.

In my heart, may attend to be attuned to receiving your word tomorrow at the Lord's Day. Perhaps, maybe you refrain it from eating, even this morning. So there's a preparation there at Moses demonstrates. Now, I don't think you'll see any Christians in modern day that are fasting for 40 days and 49ers are doing to say it's kind of a supernatural miraculous fasting there but the Lord Jesus did the note that Moses did.

I don't think that is a pattern and prescriptive of today but there is a time period for fasting. Let's see. Also, as the end Deuteronomy 9, and I fell down before the Lord, as that the first 40 days and 49s and either eight bread, or drink water because of all your sin, which you committed in doing, wickedly in the sight of the Lord's, provoke him to anger.

So here we have Moses also as part of that fasting where he is is coming for the Lord he's he's pouring out supplication for Israel who has been sinning greatly, right? So another positive purpose or reason or trigger if you were for fasting would be for praying, for others, for the needs brothers of spiritual, especially the spiritual state of others.

Many of us have family members that are not believers, Perhaps, it's time to fast and to pray for them. Moses did it. All right. And Joshua chapter 7, the men of AI struck down about 36 men for them for. They chased them from before the gate as far as Shabarum, instruct them down on the descent.

Therefore, the hearts the people melted became like water Then, Joshua tore his clothes and fell to the earth on his face before the Ark of the Lord until evening. And he said so just And here the elders of Israel and they put dust on their heads and Joshua said, alas.

Lord God. Why have you brought this people over Jordan at all to deliver us into the hand of the Amorites to destroy us? Oh, that we had been content and dwelt on the other side of the Jordan, Lord. What shall I say? When Israel turns its back before its enemies for the Canaanites and all the inhabitants of the land will hear and surround us and cut off your our name from the earth.

Then what will you do for your great name? So, here again, is an example of a leader petitioning, for the Lord for an answer, and for help in humiliation, right? So he needs help. He needs guidance. What do you want us to do? What's gonna happen? So perhaps we perhaps leaders petition the Lord in prayer and fasting for an answer for a direction for help, A judges chapter 20, then all the children of Israel.

That is all the people. So it's it didn't just say the children of Israel and it says, by the way, but I say children of Israel. I mean all the people went up and came to the house of God and kept They sat there before the Lord and fasted that day until evening and they offered burnt offerings and peace offerings before the Lord.

So great tragedy. Had happened here in this passage and judges. Great morning weeping, right? So a national disaster. Essentially, this tragedy happened here and the Israelites are now saying that coming before the Lord in humbly mourning and weeping for what has happened. And part of that is expressing that through the prayer and fasting.

So in certain yoga just tying us back to maybe some some events throughout history it when 9/11 happened. Honestly, I can't think back that far at times but they're and I was not in a reformed church at that time but they're a very well baby. They have been reformed to churches that said, it's time to have, you know, the congregation come together and do a corporate fast and mourning before the Lord because of this great tragedy that the fellow United States.

Perhaps. So here we have an example of people coming together, fasting together and weeping and morning over a tragedy. All right? Then we have, we're moving into the New Testament in in Mark chapter 9 and when he came to the disciples, he saw a great multitude around them subscribes disputing with them immediately.

When they saw him, all the people were greatly amazed and running to him greeted him and he asked about this. He asked the scribes. What are you discussing with them? Then one of the crowd answered and said, teacher, I brought you my son who has a new spirit and wherever it seizes them.

It throws him down. He foams at the mouth. Nash's teeth, may comes rigid. So, I spoke to your disciples, but they should cast him out, but they could not, Jesus didn't says old papers generation. How long shall I be with you? How long shall I bear with you? Bring him to me Then they brought him to him and when he saw him, he immediately the Spirit convulsed him, and he fell to the ground and wallowed.

Foaming at the mouth. And he asked his father, how long has this been happening? And he said from childhood and often, he has thrown him into the fire and into the water, destroy him. But if you can do anything have compassion on us and help us in, Jesus said to him.

If you believe all things are possible to him who believes immediately, the father of the child cried out instead of tears. Lord, I believe help my unbelief When Jesus saw that the people came running together, he rebuked the unclean, spirit saying, deaf, and dumb spirit. I command you come out of him and enter him.

No more than the Spirit cried out, and convulsed him greatly and came out of him, and he became his one dead. So that many said he's dead, But Jesus took him by the hand and lifted him up and he arose And when he came he'd come into, the house is disciples asked him privately said, why could we not cast it out?

So he said to them this kind can come up by nothing but prayer and fasting. So the specific application here is within this context of casting out, the demon that Jesus did. But I believe that there is a there is a applicable spiritual component to this. To even as Christians young men young women old men old women there.

We we struggle throughout our lives. There are been setting sins that may come upon us that we struggle with to overcome. These may only come out as Jesus would say by prayer and fasting. Young men young women, do you struggle with a busetting fan, but seems like you cannot get victory over that.

You weep and you mourn over because it seems like it constantly has you and it stranglehold fast and pray seek the Lord. All right, how it's negative examples? Some bad examples of fasting. So, in first Samuel, the man of Israel was distressed that day for Saul had placed the people under an oath saying, cursed as the man who eats any food until evening Before I have taken vengeance on my enemies.

So, none of the people tasted food. So, we have here, saw making this rash command a fast and he's angry. He's commanding the fast until he wins, and it gets more angry as the Lord doesn't answer unto the point that seems to. So often happen with Saul and his anger, his, he boils over and threatens the death of

Jonathan, right?

This is not a righteous reason to fast for the death of somebody else, okay? That's not how it works. Similar First Kings, then Jezebel wrote letters and Ahab's, name sealed them with his seal and sent them to the elders and nobles who lived with Naboth in his city. And the letter, she wrote proclaim a fast and gave me, by the way.

What business does she have telling them to proclaim a fast? Give Naboth a seat of honor among the people but seat two scoundrels of opposite him and have them testify. You've cursed both God in the king, then take him out in stone him to death For those that. Remember that passage.

Do you know why she ended up having that that this whole situation event established? And we wouldn't sell the feeling? Yeah. They have was was whiny and upset because he wanted the dudes vineyard, he won't give me his vineyard, he won't sell it to me. So what does just about do, let's have a prayer and pass, let's set up the scheme and basically stone him and take it from him.

That's a wicked reason to fast. All right. That's yeah. That's literally that's that's covetousness here within this is horrible. And so here's Jezebel trying to work her machinations to to assuage the covetousness of of Ahab instead of perhaps going to the Lord. And you know, maybe they should have proclaimed a pass and said, hey, we have this great sin of covetousness in our hearts help us.

Lord know instead. Hey, let's, let's Matt and scheme and, and make plans to kill this dude off. So we can get that vineyard. I'm not gonna read the passage actually. I think I want to read this one. I didn't quote it there because it's too long. I don't have a place to put it.

Hang on let me pull it up. It's Isaiah 58. We should be very familiar with this one, because we've, it's even our passes that we've used for portions of our Sabbath studies. 58 switch over to the this one Crile out, spare knot lift up your voice like a trumpet.

Tell my people, they're transgression and the house of Jacob their sins yet they seek me daily and delight to know my ways as a nation that did righteousness. And did not forsake. The ordinance of their God, They asked me of the ordinances of justice. They take delight in the approach approaching God.

Why have we fasted? They say and you have not seen, Why have we afflicted our souls? And you take no notice. In fact, in the day of your fast, you find pleasure and exploit your laborers. Indeed, you fast for strife and debate and to strike with a fist of wickedness, you will not fast as you do.

This thing to make your voice heard on high. Is it a fast that I have chosen a day for a man to afflict? His soul is it's about out his head like a bull rush and to spread out sackcloth and ashes. Would you call this a fast and an acceptable day to the Lord?

Is this? Not the fact that I've chosen to loosen the bonds of wickedness to undo the heavy burdens to let the oppress go free? But you break every yoke Is it not to share your bread with the hungry that you bring to your house? The poor who are cast out when you see the naked that you cover him and not hide yourself from your own flesh, then your light shall break forth like the morning, your healing shall break forth speedily and your righteousness, shall go before you The glory of the Lord, shall be your rear guard, then you shall call and the Lord will answer.

You shall cry. He will say here, I am, If you take away the yolk from your midst, the pointing of the finger. And the speaking of wickedness, if you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness and your darkness shall be as the noon day.

The Lord will continue guide, you continually and satisfy your soul and drought and strengthen your bold bones. You shall be like a watered garden and like a walk, a spring of water whose waters do not fail Those from among you shall build the old waste places. You shall raise up the foundations of many generations and you shall be called the repair of the breach.

We restore of the streets to dwell in. They greatly sinned here because they were fasting in such a hypocritical way. They had this outward idea fasting and yet the entire time, they are oppressing people and they have contentions and strife and fighting. And so the Lord here through Isaiah compares.

What they are doing to what they should have been doing as part of the fast. Don't fast while oppressing people, and, and wickedly abusing people. Zechariah 7, within the Lord, where the Lord of hosts came to me saying, ask all the people to land and the priests. When you fast in the morning in the fifth and seven months for these 70 years, was it really for me that you fasted?

So, here we have in this passage and if we went back and we got the context, we see there's a lot of selfish reasons here, they were fasting, they were vain. They were hypocritical. They were not even, they just they were even really devoted to the Lord at this point.

So recurring theme both in the New Testament and Old Testament is this idea of hypocritical fasting So

don't do it just to do it. Don't do it to look good. So what does Jesus have to say? When you fast Do not be somber like the hypocrites for they disfigure their faces to show men.

They are fasting where they put ash on their foreheads. Truly. I tell you, they already have their full reward. They do it to be seen and and I mean in that time period, if anybody was righteous surely it was the Pharisees. Look how good they are. Right? Well they got their reward.

They got their accolades from men, Luke chapter 18 here. The Pharisee stood by himself and prayed. Oh god I think you that I'm not like other man. Especially a swindlers and evildoers and adulterers especially like this tax collector over here. I fast twice a week and pay tithes and all that I require Here, he was justified in his own eyes because on the outward appearances, he seemed to look so much better and righteous before the Lord compared to everybody else.

When in fact, his was in the worst state. Because what was that? What was that tax collector, doing? I didn't finish up with that one. What did he say, right? Doesn't say later on. Lord have mercy on me a sinner right Here. Here was the Pharisee justified in his own eyes, a hypocrite because it was all about being seen and trying to prove himself before the Lord, So it should be.

It should be noted that Jesus himself actually never commanded fasting, But there is definitely the assumption with Jesus, that His followers that His children. His people would be a fasting people. It says things such as when you fast do it this way. Kind of the same verte, says when he goes, when you pray, do it like this, right?

He is a there's an assumption that you'll be praying. Well, there's an assumption here. That you'll be fasting at some point. Right? There are times though not to fast. Jesus says. So the disciples of John came to him in chapter 9 said, why do we in the Pharisees fast?

But your disciples do not fast. And Jesus said to them, the attendance of the bridegroom cannot more as long as the bridegrooms with them, can they? But the days will come when the bridegroom is taking away from them. No fast, right? It's a time to win the disciples that were there with Jesus.

And he was there on earth was the time for them to celebrate to to be with and to fellowship and to commune with the Lord. In that way, That was a time for them to build up and prepare their hearts for that time of his absence, right That morning.

So there are times when you may not fast, it might not be the appropriate time to fast. The Pharisees assumed that the disciples didn't fast because the disciples there's a Pharisees never saw it. So they made an assumption here said, why don't you why don't you folks fast? Well it could have been because they just didn't see it because the Lord has taught, you know, the Lord has taught them, you know, don't do an outwardly right.

So everybody can see now the Lord did say they that it's not proper from the fast right now. But still those Pharisees made this assumption it's because I can't see it. You must not be fasting, right? Don't assume The religious or spiritual progress of someone by only what you see on the outside.

Okay, Yes. Will there be outward fruit in a life of believers? Sure, but be wary of making assumptions about what is working in their heart and how the Lord is working through them. And in them. All right, so in Matthew chapter 9, verse 16, 21 to grab that real fast, It uses, it talks about the garments and the wine whoever has it.

Just grab it. It's, it's less like beach it to it. I didn't write this one though. I'm an old garment the patchables away from the garment compared made worse. Nor they put new wine and old wine. Students are also wine seen break. The line is filled and the wine seemed to ruin, but they put new line in the new wine schemes and those are preserved.

Yeah, And then so it's interesting. It's always reading some other stuff about this, that Calvin and I think actually, Henry makes the same connection that. Yeah, they're linking. They link the old garments and old wine skins to the disciples So it's not. So the in Calvin and Henry's view, it's the old wineskins, an old old old cloth was not for the Pharisees, but was that was a describing the cycles themselves.

It said Calvin says this, the comparison is beautifully adapted to the matter and hand. If we explain it is referring to the, we contender disciples of Christ and to a discipline more strict that they were able to bear north of any consequence. That the idea of being old does not agree with scholars who are only commencing for when Christ compares his disciples to old bottles and torn garments.

He does not mean that they were wasted by long use but that they were weak and wanted strength. We already know the disciples were very weak and frail, what happened? As soon as I was serious, that Jesus was taken away. They fled, right? They were weak and frail even as we are All must not be compelled indiscriminately to live in the same manner.

For there is a diversity of natural character. All things are not suitable to all and particularly we

ought to spare the week, but they may not be broken by violence or crushed by the weight of the burden, right? We wouldn't we, as Paul says you don't put young Christians in the place of eldership.

They're not ready. It could puff them up. So too fasting is an effort and it is a it is a it is a hard thing. And so Jesus is here saying, they're not ready for this. At least. That's what how Calvin and Matthew Henry interpreted? It's not. So hey, they should be celebrating that morning.

Be. I know my sheep. They're weak. They're not ready for this particular thing yet not to say that the Pharisees were. They were just doing it wrongly. All right, so then we have the passage of Jesus going into the wilderness. Oh, my gracious, we're already out of time. We know that, we know the passage where he's tempted, he is fast for 40 days and 40 nights.

Jesus did this in perfect reliance of the Holy Spirit. And as human nature, It wasn't something as as her pastor James say before he didn't have some kind of divine cheat code that he did to get through this, right. But there's a pattern here of showing us that here is the perfect, god man, who relied perfectly on the Holy Spirit, two to withstand the devil to go through this 40 days and 40 nights of fasting.

We have a pattern that says, so when we fast, We are demonstrating our own reliance on the Holy Spirit. Okay. And, and James, I don't like that time today for you to kind of summarize. What you told me last week I thought was so great but didn't notate so I couldn't put it in my notes for today.

But perhaps maybe this afternoon, you can kind of follow up on that. We're gonna go a little over Moving into the practical application, then we'll be done. So, when should we fast, You know, there's there might be some evidence that you could fast from evening to evening as they kind of seem to do in, in the scriptural and nibble.

The times we see him, judges and Samuel and Joshua again the 40 days and nights, that's that Moses and Elijah in Christ, did probably more miraculous. I wouldn't pattern your prescriptive fasting around that perhaps start small. Okay, let me just one meal and moving toward a full day there.

There's times in the scripture looked like where the fasting started partway through the day. So maybe you don't start with the whole day. Maybe we start with a meal plan, what you're gonna do, okay. So it's not not merely this act of self-deprivation, but it's a spiritual discipline for seeking more of God's fullness.

So this means that we just have a plan for the positive pursuit to undertake. So part of, that's going to be prayer, right? We need to have that plan when we're fat, when we're fasting part of that times may take up in prayer, but there might be other exercises that we are going to protect of as well for example, right?

It's also important to consider how it might affect others. And what I mean by that is if we have this, this command of Jesus to not do it so men can see. Right, Let's make sure that if we're going to do this, we've planned out our days that we're not in a position where we're going to be going to like some business dinner.

And here we are having to fast. And now we're trying to answer questions on why we're not eating, right? So, be mindful that as you as you plan that out and then don't think about. Hey, Celeste don't think about white elephants. Don't think about white elephants. What do you think about right now?

White elephants. When you get the pangs of hunger, don't dwell on food dwell on the Lord. If you make it through the pangs of a hunger with an iron will, but you never turn your mind to the Lord. It says more about your love of food than anything else.

All right, so you want to fast freely? You're free to fast or not. The fast Again, it's not committed. Here. There's an assumption that you will do it at some point in your Christian walk. But it's not a command, there's no specific required days of fasting. Like with Rome you want to fast humbly, looking looking outwardly normal, Some of us maybe less normal looking than others, But inwardly humbled before the Lord of the motivation matters, right?

The heart, the heart of the heart approach to it. You fast seriously. Prepare the night before with food and water and rest to help endure the fast Set your mind on that spirit of spiritual goals, seeking the Lord's help. If it's petitioning from for help or dealing with a setting sin or dealing with a great matter or as we, I didn't grab one of these scripture passages, but appointing elders.

We see that in the New Testament where they went and attended with prayer and fasting before they appointed elders in the churches. So I had a conclusion slide but apparently didn't put any words there which is fine since we're at the end of this two questions. Anybody have I'll take two questions or comments and then we'll close in prayer.

Nobody sorry, I really rushed that the very in my apologies but I really wanted to go through. All right, thank you all for, for bearing. With me, these two Sundays. I appreciate it. Oscar, will you close this

in prayer?

But,

Slope for us. This morning. Nourish us and show us how to strengthen others and strengthen our waffle price. Father. God, we thank you for your glory and the grace and the emergency upon uses. Yes, it's all in. Jesus