

## Why Should I Fast? (2022.02.20 Sabbath school Class)

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### "Why Should Fast" (1 of 2) in the RHB series, "Cultivating Biblical Godliness."

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So, today we're gonna talk about fasting. And I actually intentionally pick this topic because I have no idea, This is not something that was talked about in any kind of frequency in the churches.

I attended growing up So I'm rather ignorant of the topic itself. So yeah, fasting itself you know is talked about today, pretty regularly but not often in the context that we're going to cover today, right? We hear about, you know, intermittent fasting, right? For dietary reasons, or health reasons day you were talking last week about how you you try and do the intermittent fast and it's been good for your health.

There are also other kinds of fasting such as things, you might do for political reasons. The hunger strikes, which again makes no sense to me. I don't care if you're gonna protest by going hungry. How does that bother me? Right, you know? Okay, whatever. But there's also religious fasts.

And the thing about the religious fast, these happen wrongly in in many different religions. Not just the Christian religion, but often most religions have some sort of fasting mechanism built into their repertoire or toolkit as it were. You have Islam, you have Ramadan, right? You have, Catholics and lint.

You've got Buddhists. And of course you got Christians and Christian fasting which ultimately is going to be what we're focused on, but we're going to actually touch on some of that. So Today and likely next week because the likelihood of me getting done with all of this today is very slim possible but improbable We're gonna actually look at a brief comparison of religious fasts.

Because and the reason why I particularly picked that portion of it, which was not in the book, it's something I decided to go and investigate a little further is when you start potentially breaching the subject up fasting with other folks, or if it comes up in conversation, you might end up in the arena of confusion about terms.

And what's meant, right? When a Christian says fast and a Muslim says fast, the intentions behind it are different, right? So I think it's important to understand some differences that the other religions have related to fasting. We're actually talk about what fasting is okay, because that's kind of important we're talking about it.

Now we need to know what the heck it is. We're going to talk about the outward and inward components of fasting, right? So there's the outward stuff that happens. There's a spiritual side on the inward stuff that happens. So, we're gonna talk about some reasons for fasting, and I've kind of categorized it into positive reasons, for fasting and, and not positive, or negative reasons for fasting.

But we'll take a brief time to talk about what Jesus had to say about fasting. And then, lastly, I think what most hooks might be most interested in is some of the practical application of fasting. Right? How do we take? What we learn and actually apply it to our everyday lives.

So let's talk very briefly about just some of the major religions and, and their approaches to fasting. So, with the, in the Hindu religion, it's for them, it's this. This denial of physical needs for the purpose of some kind of spiritual game that helps them create some kind of atonement from themselves with the gods, right?

There's this them working to do this. This harmful developing a harmonious relationship between their bodies and the spiritual realm. They strive greatly for this spiritual goal in one in one's daily life. So this is just one of their tool kits to basically work themselves into a better spiritual state as it were.

It's, it's for them itself discipline, it's it's training of the mind, it's all this kind of stuff. Honestly, as I was reading through kind of the descriptions that I got from the Hindu approach to fasting. It seems like a very Bootstrap method. As you were. You understand what I mean?

When I say bootstrap anybody? Yes. No Justice, where my meeting. Yeah, right. It's like, I'm gonna effort through this and I'm gonna make myself spiritually better, and, and more attuned with the universe by fasting and doing this thing. So I kind of got that from it and and hopefully by the time we're done with this little session, you'll realize that's not the approach to Christian Fasting.

There's a Sikhism. It's a weird word. This a particular group as I was reading through seemed to indicate

it's more of a good health kind of things. Not so much a meritorious act. They have this idea that since God has given the human body that this temple of the soul, it has to be nourished and cared for.

So fasting is actually antithetical to that and at least in where I was reading. It seemed to be that they frown pretty greatly on the idea of fasting in general because of this connection, there's no real value outside of maybe potential health benefits. There's no spiritual connection of spiritual benefit to the fasting, at least, from what I was reading.

And this particular religion, Let me have Islam, y'all. I mean, that's that's kind of a big thing today. We hear about it a lot, you know, Ramadan becomes a big deal of news talks about it and it's all across the globe. When it, when it's time When I was reading through this, I think the biggest thing that jumped out of me is that they can they come at this with this idea of they don't what they they don't like the doom and gloom approach that they say that Christians of take, right?

The Christians take this doom of gluten approach. They want to turn this into us. This happy state of enlightenment a concept of self-purification. So it's this idea of again, making themselves more right before Allah through this process of fasting during Ramadan. Right? And again, so he's got a similar idea of this works righteousness.

This bootstrap approach to to getting right with, with their deity. And again, that's not the approach. We're taking as we dig into what a Christian fast is. The last one that where you this might come into conversation more in the interactions. You have with with believe with professing believers in in the US today.

Maybe even the workplace is the Roman Catholic approach to fasting. If you say fast to somebody chances are that's the first religion. They're gonna think of is oh, but we lent right? You're doing that for lint or something, They are very meticulous about the requirements about fasting certain days certain time periods.

Let's see That. What I found interesting is I was reading through this is that they actually have a particular, not only, they have this idea of setting a sign a specific time, you know, lint for fasting. They've got this thing. As I was reading James called the Eucharistic fast and I thought this was very interesting and I interesting as in bizarre So Saint Thomas or Thomas Aquinas gives three reasons for this Eucharistic past this idea of not having food prior to them, partaking of the Eucharist.

He said, first of all, it's, it's, it's out of respect to the sacrament, right? So we don't want any kind of corrupt food in our bodies before we take the Lord's supper or their Eucharist, right? That's, it's contaminated, it potentially. So you don't want to partake of any kind of real food prior to, you know, maybe a couple hours maybe even the day before.

There's this idea that it's that he says because it's of its significant signification to give us to understand that Christ who is the reality of this sacrament in his charity ought to be first of all established in our hearts. So, seeking first. So that means we need to set a time prior to taking the Eucharist to naughty.

And then thirdly, it says that this is this is Thomas Aquinas on account of the danger, I apologize by the way ahead of time, but on account of the danger of intemperance and vomiting, which sometimes arise from over indulging of food. So At the risk of basically Giving back up the Eucharist after they taken it because they're too full, they tell folks so fast ahead of time.

So that's that's Aquinas. Okay. So anyway ultimately, it's this idea of upsetting from food from some time period before the before they're Eucharist with the exception of water and medicine. And they consider it an a mortal sin to intentionally. Not observe this Eucharistic fast and so this whole idea seemed bonkers to me because what is Paul say in First Corinthians and every time James prepares us for the Lord's Supper.

Every Sunday that you know, you're not coming there to eat and drink. If that's the reason why you need to eat and drink beforehand, right? Yeah. Catholics are literally saying, don't eat and drink beforehand. I just think that's completely antithetical. So the clear teaching is a scripture But even more so bonkers that they apply a mortal sin to.

This idea of not observing the Eucharistic fast So that was brief, summation of some major, religions and the review. So what do we need to talk about when we talk about fasting from the Christian sense? So We think fast, we should obviously think the opposite of feasting. Okay. It means to me to not have to refrain from abstained from and specifically but most often considered food Our own directory of worship says, this fasting is abstaining from food and or other comforts for a season.

For the purpose of devoting oneself, more completely to God in search of blessing relief of affliction, intercession for others or perhaps even other purposes. So our own book of our director of worship even outlines kind of an understanding helps us to craft our understanding of of what's expected in worship.

And if you go to the OPC, if you go to the other Presbyterian denominations, you'll see similar verbiage about what fasting is in the purpose. They're up. So really, when we talk about fasting, you have this idea of having the absence of or the refraining from food. But there's a reason behind it, right?

This idea that it's, it's a discipline that humbles us and help us to draw near to God, the, the one other things that the particular author here, and others that I looked at in the Reformed tradition, one of the point to is that when you fast, it's not something that's meant to be done by itself.

It's supposed to be partnered with prayer Fasting by yourself for religious purposes, really just going hungry for no reason. It's not a meritorious act of any kind, but when you apply it to prayer, it helps to bring you in closer with car with Christ. As you commune with him.

All right, that's going hungry for no reason. If you don't have prayer attached to it. So in the book here, there was a quote from Matthew Barker and I liked it. He says a religious fast is the devotion of the whole man, a to a solemn and extraordinary attendance upon God.

Okay. He says it's for a particular time separated for that end for the deprecating of his displeasure, for the supplicating of his favor joined with an abstinence from bodily food and other bodily delights and from secular affairs. So that he that fast does for that time separate himself from food to God.

End up voluntarily. Dedicate a part of time to his more solemn service and put himself as it were under a religious vow to abide, solemnly with God and the duties of the facets engaged in. So what we have here in this own quote, it's abstaining from food and other things potentially for the purposes of setting that side that time up.

Aside for communing with God praying. Pleading, you know, interceding all those things for some kind of end goal and we'll talk about what some of those reasons might be that we would fast or what things might trigger us to say, maybe we should actually fast and pray about this.

So I thought it was kind of interesting that the within this idea fasting and we'll talk about a little bit further here in a minute is that it seems to be very similar in ideas to what our goals are for intentionally. Keeping the Lord day Lord's Day, right? We we want to try and remove the worldly things for in front of us on the Lord's Day.

So that we could devote ourselves more wholly to the worship and and and communion with the Lord, right? And godly things in the worship of God. Right, this idea with, with fasting is kind of similar, right? We take this. We have this idea of removing things from in front of us so that we can take that removal remove time and apply it to communion and devotion to the Lord.

So I thought that was very interesting comparison. Really when it comes down to it and a grand scheme of things, anything that you can give up for a time to devote the Lord, you can kind of consider a fast of sorts. But again, it's always meant to be tied back to prayer.

So, anything you give up for a time to devote yourself to God in prayer, is part of that fasting idea You could fast. Well, before I say what you can fast from, I'm going to throw it out there. Hands raised or just shout it out. What are some examples of things that you can fast from that?

I haven't already said where that. I have said, Hey, The digital world. There's a little world social media. My all need us. Many of us might need to fast from social media more often. What else?

I heard sweets, Somebody mumbled under their breath, Very good. Anybody else? You name it. Chances are but something that is a worldly pleasure or something for you. It's something that can be faster from. Yes, sir. I just think about this. You brought this up. It's not in white contexts.

We think are fast, but isn't reward. Say sort of that principle that we do with fashion because we take that one day and we don't involve ourselves with the things that we to do the other system. Well and I may not have driven that home very well but but yes that is that is actually an interesting comparison that I mentioned that.

There's there is a comparison between, you know, a fast that we do and some of the things that we abstain from on the Lord's Day. Isaac, good, fast food, video game. You could fast from video games? Yes. Instead of playing the video games, you could take that time to devote your devote that time to prayer and Lord for some specific reasons.

And again, we'll talk about those reasons why you might want to do that. So thank you. All right, so let's kind of change gears. They're kind of got a very high level. What fasting is ultimately, the fasting is designed to help draw you towards God. We're closer commute with God for purposes of prayer and supplication.

But now let's talk about some outward, the outward aspects of fasting. All right, So When I say out what I mean, physical, by the way, We have this idea. The first thing we think of, when we think of fasting,

we think of the absence, or abstinence of food, right?

So, we have in Scripture throughout that actually, this is probably just about the primary method mentioned, as part of fasting, in the, in the Old Testament, we have David forsaking food from time to time, right? We have Ezra who went for a part of a time with no bread and and no water.

We have Esther the story of Esther and how the Jews were it was refrained from meat and drink. When the whole situation with with Hayman became an issue, right? We have the Ninevites, they fasted from food and drink again with, you know, sackcloth and grinning of governments all that, right?

We have Paul in Acts, he fasted for a time from food and drink. So we see consistently just about probably most every instance of fasting. It's gonna be some connection back to actually food and/or drink. All right, So I would dare say You can fast from anything but there's something specifically in different about fasting from food and drink so that.

So some things we said we can fast from such as video games, such as sweets, such as social media are not necessities to life, right? We can survive without suites, we survive without video games. We can survive Perhaps even thrive without social media. We can't survive without food. Food is a necessity to life.

And so when we fast with with from food and drink, that tells us that that helps us to make that connection between, we are very much dependent and finite creatures and that without the Lord's intervention and the Lord working in us, you know, we can't survive. And so we recognize that by saying you know Lord We're going to abstain, We know you are the true bread and the true and the true drink and so we're gonna find our our devotion and our our comfort and our satisfaction.

All of that solely in you and focus on you for this time period. All right, So this this gentleman's name was not in the book. I ran across him digging into some stuff on a press purely Presbyterian. If y'all been to that website before a lot of not a pretty good content on there.

I was looking specifically for some Puritan and reformer views on on fasting and George downham or George down aim. His name came up. So at least as down as far as downim is concerned, he seems to indicate that this that the food side of fasting could almost be considered required.

If you're going to fast other things can be considered as a fast, but if you're going to fast, you probably be looking first and foremost at at food and drink, and he's got some reasons for this There. Some reasons that he put forth is that food and drink. First of all, is, is often indicated throughout scripture as this thing that can be negatively impactful to your to your spiritual state through in moderation, right?

Glutton drunkenness. Sloth we become perhaps more pliable to things. If we are just loaded up on food and drink, right? We become soft, we can complacent. And so his particular approach was probably to focus on fasting from food because of how much it's become ingrained as our in our society.

In our humanity is being this great. Glorious thing we need to strive for okay. So he sees it as this means of humiliation for he said, for by afflicting the body, the mind is better humbled, right? Because we've got this idea that we have to have food. Well, if we, if we take that from us.

Now, we are humbling. Even our minds to realize that we have utter dependence upon the Lord. He said, secondly, it's a sign and a testimony of our humiliation. So when we abstain from all this food, we in some ways acknowledge that we're unworthy, but even even a little bit of bread, right?

We're not worthy of that. Gift of food and drink that the Lord provides for us. Even now with this great feast that we have divorce physically, we're not more than this right. You know, we We have a Lord. God has been graciously, His graciously provided for us in this providence.

All this great bounty. When we take that away and say, we're going to put that aside, that's helps us bring us. That brings us to this idea that These gifts are from God and we need to acknowledge, it's not from our own hand. There's a third thing. He said he says it when you cause yourself this bodily, hungry thirst, which you will experience and fasting when you fast, you will get hungry and you will get thirsty.

It should in turn point you to that great spiritual hunger and thirst that you have, right? So when you feel those pangs of hunger and that that that that, that thirst, that you experience physically, how more. So should it point you to your great need for Christ and His Word?

Okay. Use that as when you feel that pain, say I'm hungry. Am I that hungry for the word? I'm thirsty. Am I that thirsty for Christ? That should be on your mind as you go through the fast. And so ultimately your answer will be no, I'm not that hungry for the Lord, right?

Because it's so often we're weak, right? I'm really weak. I'm really hungry for that, whatever. I'm not that hungry for Christ and so that should cause us, then in turn to go to the Lord of prayer. And say,

Lord, I am not as hungry as I am for you as I am for that meal that I have skipped, or the day of fasting that I have had.

He's the same phrase that somebody else used in this book. I think it may have been Owen or Henry that used it in this book of a way of taking godly revenge, upon ourselves. So this idea of helping to mortify, our bodies fasting is a help to that. Okay.

Yeah. So other things, so you all mentioned their stuff. He mentions down to mentions abstinence from sleep. Might be something. You might consider not by sleepy. Generally means, excessive sleep. But he also said, you might consider abstaining from Ordinary sleep. Not so much that it hinders your ability to worship the Lord, But so you could take that extra time that you took away from ordinary sleep, to devote it to prayer.

Right. How often have we ourselves said I'm gonna wake up earlier so that I could do my quiet time. I can pray to the Lord. Right, that's practically. What down I'm saying here? Right. You know, get up an hour earlier, take it fast that hour of extra sleep that you wanted to get and take it and devote it to the Lord through prayer and seeking his face and and devotions and study, right?

And so he actually tied this back to some examples. We have in the Old Testament. David. He laid on the ground praying all night for his child, right? So he abstained from sleep, he fasted from sleep, because of this because of his child, right? And he prayed for his child all night, a Joel, he told priest to lie, all night in sackcloth, and there's some implications there in the lying that they are abstaining from the sleep.

It's probably hard to sleep in sackcloth, I'd imagine. It's kind of itchy, right? And so in that time, they're obtaining from sleep, you have the Jews with haymen, they're laying in sackcloth and ashes. Again, the idea that probably there's some lack of sleep going on there. On my mind.

I'm thinking slack. Sackcloth is not very comfortable and so there's implications of them missing out on sleep with the intent there again of humbling themselves before the Lord, because they have this great urgent emergency coming. Okay, Another one. He thought that he pulled out that I thought was interesting, he said abstaining from costly apparel and and for the intent of um anything that made hinder our humiliation or minister to our pride.

That's because ultimately, we're vain people, we're prideful people. So if you're going to consider as part of a fast, maybe, as you know, to help you rein in your pride that you, that you abstain from things that are that are costly looking, not saying that's a necessary, that's just something he called out the Israelites though, did this.

They they were, they were framed from some of the costly things at a time for, for aspect of humiliation and acknowledgment of that humiliation. All right, so some of y'all had mentioned things like sweets and video games. We'd call those worldly delights proudly. Okay, Pleasure. You know, the Lord have pleasure in and of itself is not a bad thing.

Miami stretchy imagination. Otherwise when we've been a lot of trouble But pleasure itself, but but pleasure and especially the excess of pleasure can dull your spiritual senses especially towards your once and need spiritually. You know, we have a world that is, I mean, it is an overused over a stimulated world.

It's an over technical technological world, it's an over media in consuming world. All of this is vying for the attention of everyone, including Christians, and I can't tell you how many times I have maybe play the video game or done other things outside of, you know, reading the word praying, all that kind of things.

And it becomes a greater and greater part of my routine. Even my day, my work day where by the end of the day I realized my day has been wasted completely and I've maybe thought that the bowl or maybe once that entire day, right? And instead if we if we take time to intentionally abstain from these things that might otherwise be lawful and okay, but maybe taking our attention from the Lord, right?

And, and even even dulling our sense of our need for the Lord, and we're in a very, very wealthy society. We're in a very well offered. Well off congregation, we've got, I mean, Levoca. The Lord is breasted blessed us, we've got food. We've got clothes, we've got precious beautiful healthy children, We've got elders.

We've got, we've got all this great stuff here. We're in a country and a state and a community that is not persecuted that we have a basically anything we could ever want. How easy is it for us day in and day out to not even to go an entire day without realizing?

I need the Lord, It is so easy to do and it happens I know to me practically almost every day it seems like. And so he's saying here you may consider abstaining from some kind of worldly delights in order to help sharpen back those senses of your great need of Christ So Augustine said that Augustine actually

recommended this.

He said General fast maybe not only from the meats but also from pleasures of temporal delights. So things like food, right? And not just all food but maybe like Oscar said maybe sweets right. And we got a maybe this will help us out because instead of that real longing for we've got some cheesecake bites back at our house because we had some guests over last night.

I really would like to have some when I get home but maybe instead when I get home and I get that, I'm gonna go get those cheesecake bites. I'm gonna go. You know what? No, I've set my chair and I'm gonna pray. Right, maybe so that's kind of what I see we can get in there.

He also, he also says the feeling, maybe we need to stain from things that are feelings based and Paul uses the same approach. When he talks about the marriage bed, he says that, you know, men and women shouldn't abstain from that interaction unless for a time and only for doing themselves to prayer and fasten, right?

So there might be a time where you need to abstain from those kind of relationships with your spouse to devote yourself to the prayer and fasting, right? It's a good thing, but maybe we need to abstain for a time. And again, for devoting All of these things while perhaps even good, and especially lawful can be a distraction.

So pulling these from you for a times that you can devote wholly to the Lord is a good and profitable thing. We have this idea potentially of abstaining from bodily labors and business. You'll see that some of this again back to Dave's point. What I also mentioned earlier. There's a lot of alignment with what we try and accomplish with intentionally, keeping the Lord's Day.

So we rest from this work, we abstain from laborers and business and whatnot as potential paths again, as a remedy against distraction. Some of y'all are on farms larger or smaller some of us have, you know, to-do lists at home for outside activities or outside things that need to get done.

Need to get done. Raise your hand, I'm gonna say, I'm Raise your hand, Raise your hand. If you've ever had that checklist of things, you got to get done in the back of your mind. As you sit down to go and try and read the word, right? Yes, Absolutely.

Right. And so that's kind of one of these other components. Maybe it's time to say you know what I'm gonna fast from these things that I think I need to get done. Technically, probably wait till tomorrow and instead take that time and devote it to the Lord. Right, Instead of going out, I can mow tomorrow instead of mowing tomorrow.

Today, I'm gonna take that two hours of mowing and I'm gonna go and study the work right day. I like to know how people deal with that when they encounter that and like you're sitting down the reading, think about things want to do. How do you, how do you?

I think that's, I think that part of that might be why our discussion this morning where I think the food and drink side of things are, are the really important part of fasting that almost necessary and then you support you supplement other things in a in a food and drink fast?

So perhaps, you know, maybe we make, maybe you say, maybe maybe food and drink is the necessary. And we come up alongside, we're gonna pass from the food and drink. And also I'm gonna plan out my day so that I'm not worried about this physical stuff that I need to get done.

Also Again the intent, Dave, and others is to, is to remove those distractions from you so that you can be devoted. What does that actually look like In regards to? Now, that that thing has popped up on my mind, right? Well I James has used kind of a similar phrase and in regards to some other setting sends where you are faced with implementation to to do something that you don't need to do, you give it a hard note, but then you fill that hard, no up with something else.

And so this situation, hey, that, that's that idea of mowing the grass just came out of my mind, you know what? No, I'm not gonna think about that. What's what's what does Psalm 1 say? Right now? I'm gonna look at Psalm one I'm gonna start reading right? There's something about putting a firm, no, to it.

But then you have to follow up that firm. No. With something else, right? Otherwise, you're just trying to bootstrap it, right? The Lord's gonna bless your reading and your prayer yesterday. James, One of the things that the Lord does for us when we fast and this actually something that I ended up having to study because I had never done before in the world, brought me this situation where I was desperate.

And I knew that scripture talked about passing for one of the things that he does for you is as you fast, you're expressing that you need him more than you need. Anything else, Same thing when you're going to spend your time with the Lord and all the other thoughts, you know, creep in one of the reasons you're spending that time in the Lord, first thing before you do anything else in the morning is because you need him more than you need anything else.

But when you're fleshliness arises in those other thoughts flood in your discovering, that one of the great things that you need is to feel your neediness of them, right? So that's not Russia's in and it says to me You don't actually feel you're neediness of God like you should because you wouldn't have thought about that thing.

Just now, if you felt that this was what you needed, most of all And so immediately you have an opportunity to cry out to God, to give you your sense of neediness and again to book a thought, out of your mind and return you to the reading and the prayer or whatever it is.

Yes, sir. Another possibility is doing the thought comes in and there's notepad is right, it down and say that's over there. Oh, I like that, come back to this, thank you for a very applicable step. Dave, I'm going to order Dave. The other thing I have, whatever the issue is, if it's if it's good thing, you know, it's just a context.

I think God for that, like, let's say, it's something I got to do on the farm. I thank the Lord that he's given me a farm, and thank you for that. And then I go on. And that seems to be a benefit and thank you Kelly. I think you have your end up next.

When was the last time we all got everything. Our list on our list completed? Yeah. Why it's, it's responsibility transfers. We we put instead of taking on responsibility, for our lists within our cognitive active thoughts, We put it on the list and then the list is responsible for remembering so we can let it go out of our function.

That's the idea of put it aside and let it go. Leverage your something, very psychological biases. That transfer responsibility to your, write it down. Let it go ready? Done with that focus on something different. But yeah, that's it. And then honey, I'm not sure with this and still active card.

I was going to follow on from 10 and Pastor James you're saying in a minute ago. So let me drain to bet. So what you were saying, remember he said that in fasting, you are reminded of our need of God and our lack of appreciation of that need. Now I was going to follow on from that because I also have fun school and I remember that the one thing that is an abiding conviction was the fact that over the period of my fasting.

I discovered that I had less and less and less perseverance each day. It was that, that reminded me of my need for studying and for learning to know God, and to walk with God, because it's as we eat as we drink that, that person events stays at a normal level.

And so, I think what pastor James is saying, is absolutely right, and you need to remember that you leave that. You need to acknowledge that need and you need to ask God to help you to see that me. So in the same, Thanks, honey. Appreciate it was just adding that's fine.

So, I don't want to stop right here because it's it's stuck on the real physical side of things and outside of, I think a bad place to stop for fasting. So I'm gonna stop on this little next set of notes in preference to prepare you for next week. So spoiler alert we have to go into next next, lower state of finish.

So this we don't have a meat and drink Kingdom, okay? Arcade, this kingdom is a spiritual kingdom. So just abstaining what I mean by that is just abstaining from the meat and the drink is it does not profit. You spiritually. All right it is it's just an act. If it's not tied to prayer and we'll talk about this more, it's gonna profit you practically little outside.

Maybe the physical benefits you might get from, you know, some kind of, you know, ongoing fast doing it as a means to be acceptable, is not what we're talking about, right? So I by the end of next next week session, I want you to have a greater appreciation that this there's not some kind of special greater acceptance of the Lord that you gain from fasting, okay?

You know the beasts in Nineveh fasted right and they didn't get anything out of that per se, right? There's a spiritual component that we're going to talk about that's incredibly important. If you fast while neglecting the inward part of it. So you're just doing the physical, you're gonna end up like the Jews in Isaiah 58, which we will talk about next week, so we got a lot of scripture coming next week.

Why I start going into the good? Fasts, a good reasons to fast and the batteries, it's the fast and then also you end up being like the Pharisees that Jesus talks to and about, in in the gospels, right? Who do it for the outward reasons. Only. So, I didn't want to stop at the hour, so I wanted a chance to talk about the inward, but we will start week.

So next week, we're gonna talk about the inward components of fasting, the spiritual aspects of it. The important things that have to be considered as part of the fast. Otherwise you're just absenting for food for no reason other than to go hungry And then the examples of good example, positive examples of fasting.

Then bad examples are negative examples of fasting, some practical application and then we'll close it

up. Okay, Any questions before we go lower in prayer? Okay. Let's fire heads or God gracious. Heavenly Father, a precious, Savior and Holy Spirit your prayer to you, trying God, and we pray that you would be glorified, especially now in this time of fellowship, and eating, and study, but even more.

So as we go and attend hearings in your service where we will pray and read and sing and feast upon you and hear the word, thunderstood Be glorified in the service, may our hearts, be attuned to you, may our ears be open to what you would have us here with Be with James as he for as he brings the message and help us to have open hearts to hear your word.

We pray this today in Jesus name, Amen.