

Reigning Now With Christ
by Derek Prince

— Study Note Outline —
RC1

Six Tape Series

- 4041 *We Are A Kingdom Of Priests*
- 4042 *Christ Rules Now As King And Priest*
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We Are A Kingdom Of Priests
4041

Initial Questions

- What is the correct way to regard the experience of the baptism in the Holy Spirit—as the *goal* or the *gateway* to life in the Spirit?
- What 3 things has God already done to change us from the way we were before we knew Jesus?
- What are the seven basic forms of prayer?

I. Introduction: Our Position In Christ

II. Eph. 1:13–20: Paul Addresses Spirit-baptized Christians

- A. Baptism in the Holy Spirit: a *gateway*, not a *goal* in itself
Acts 2:38—Complete entrance into Christian life
- B. Eph. 1:13—Paul affirms that they are Christians
- C. v. 15–20—Paul’s prayer for Spirit-baptized believers:
 - 1. v. 17—For a *spirit* of *wisdom* and *revelation*
 - 2. v. 18—For understanding: “That ye may *know*”
 - a. Christian life should move from believing to knowing
 - b. 1 John 5:13–15—*Believing* leads to *knowing*
 - 3. 3 things we need to know:
 - a. v. 18—The *hope* of our calling in God
 - b. v. 18—*inheritance* (God’s inheritance in us)
 - c. v. 19—The *power* available to us who believe
The same power that raised Jesus from the dead
- D. Baptism in the Holy Spirit is a doorway to all of the above
- E. Derek’s prayer for a spirit of wisdom and revelation

III. Ephesians Chapter 2

- A. v. 1:3—Picture of us before we met Jesus
- B. v. 4—“*But God*”: Three things He *has done*:

1. v. 5–6—Quickened us, resurrected us, enthroned us
2. *Past tense*—each is an accomplished fact
- C. Rom. 8:29–30—God *has done* five things for us
 1. v. 29—Two things in eternity: foreknew and predestined
 2. v. 30—Remaining three things (all in past tense): called us, justified us, glorified us
- D. Comparison of Rom. 8 and Eph. 2
 1. Called us—quickened us (Made us alive)
 2. Justified us—resurrected us
Rom. 4:25—(We are justified by Jesus’ resurrection)
 3. Glorified us—enthroned us
- E. Figures of the tabernacle and man’s personality
 1. *Man is triune*, (as are heaven, God and the tabernacle)
 2. 3 areas of tabernacle correspond to 3 areas of man
- F. Comparison of Rom. 8, Eph. 2, and tabernacle

1. Called	Quickened	Outer Court
2. Justified	Resurrected	Holy Place
3. Glorified	Enthroned	Holy of Holies

God wants us to enter into the Holiest of All

IV. 1 Cor. 2: Revelation Of The Wisdom Of God

- A. v. 1–5—Jesus is the only gateway to God’s wisdom
Paul sets aside human wisdom (philosophy) (see 1:21)
- B. The secret, hidden wisdom of God
 1. v. 6–7—God ordained this wisdom to bring us *to glory*
 2. v. 8—It reveals Jesus as the Lord of Glory
 3. v. 9—It is not perceived by senses or imagination
 4. v. 10—God has revealed it to us by His Spirit
 5. v. 11—Man’s spirit knows things his soul doesn’t
 6. v. 12—Spirit of God tells us what God has given us
2 Pet. 1:3–4—God has given us all we’ll ever need
 - a. It’s all in the knowledge of Jesus (Col. 2:3)
 - b. Five statements in 2 Pet. 1:3–4
 7. v. 13—Jargon of the world is not the language of the Holy Spirit
- C. Summary of Eph. 2:1–13

V. God’s Purpose In Man’s Creation

- A. Gen. 1:26—Man was to be God’s representative on earth
 1. Man was created to be king (to rule)
 2. Man sold out his kingdom and became a slave
 3. Man’s two alternatives: To be a *king* or a *slave*
- B. *Redemption* restores man to his place of kingship
 1. Ex. 19—Israel redeemed by blood of the Lamb
By redemption, God brings His people to Himself
 2. Ex. 19:5—Basic requirement is to obey God’s voice
Jer. 7:22–23—Obeying; Rom. 10:17—Hearing
 3. Ex. 19:6—Result: A kingdom of priests
 - a. Redemption makes us kings and priests

- b. Rev. 1:5–6; 5:9–10; 20:6
- 4. 1 Pet. 2:5 & 9—We are a kingly priesthood
 - a. King’s function—to reign or rule
 - b. Priest’s function—to offer sacrifice: *Prayer*
- 5. Seven forms of prayer: worship, praise, thanksgiving, petition, supplication, intercession and command

VI. Summary: Practical Application

- A. To reign as kings, we must minister as priests
- B. We reign by prayer
- C. 2 reasons why most Christians don’t reign with Christ

**Christ Rules Now As King And Priest
4042**

Initial Questions

With so few Scriptures concerning Melchizedek, why is he such an important figure in the Bible?

In what ways are Melchizedek and Jesus exactly alike?

Do the principles of communion and tithing originate *with* the law of Moses or before it?

What is the scriptural pattern showing how Jesus got to His place at God’s right hand?

What does the “outstretched rod” signify to the body of Christ today?

I. Introduction: Focus On The Person Of Jesus Christ

II. Ps. 110:1–4—Jesus And The Order Of Melchizedek

- A. v. 1–4—Jesus applies these verses to Himself in the New Testament
 - v. 4—God’s vow: Jesus is a priest of the order of Melchizedek
- B. Scriptural look at Melchizedek
 - 1. Only two Old Testament Scriptures: Ps. 110:4 and Gen. 14:18–20
 - 2. Heb. 6:19–20—Jesus: High priest after the order of Melchizedek
 - 3. Heb. 7:1–2—Melchizedek: King *and* priest
 - Union of kingship and priesthood in the first order
- C. Gen. 14:18–20: Abraham’s encounter with Melchizedek
 - 1. Abraham chose blessing of Melchizedek over wealth of Sodom
 - 2. Melchizedek gave Abraham *bread and wine*: sacred symbols—A comparison to Jesus at Last Supper
 - 3. Abraham gave Melchizedek tithes (a tenth) of all
 - 4. Communion and tithe are part of the priesthood of Melchizedek
- D. Melchizedek is the pattern of Jesus, our high priest

III. Old & New Testament Scriptures: How Jesus Got At God’s Right Hand

- A. Ps. 2—Theme is God’s order for earth’s government
 - 1. v. 2–3—(Acts 4:25–26) Rulers oppose Messiah
 - 2. v. 7—*Dialogue* between Father and Son

- Acts 13:33—Jesus *begotten* at resurrection
- 3. Crux of Ps. 2—God has set Jesus as king in Zion
- B. Ps. 89:20–27—Other half of dialogue
 - 1. Ps. 2:7; Ps. 89:26—Completes the dialogue
 - 2. Heb. 5:6–7—God *saved* Jesus out of death
- C. Rev. 1:5—Three statements about Jesus

IV. Three Portraits Of Jesus: His Position And Authority

- A. Heb. 1:1–3—Seven statements about Jesus:
 - 1. Heir of all things (1 Cor. 15:28)
 - 2. Maker of all things (1 Cor. 8:6, John 1:3)
 - 3. The brightness (ray) of God’s glory
 - 4. The express image of God’s person
 - 5. Upholds all things by the word of His power
 - 6. Purged our sins: He became the sin offering
 - 7. *Sat down* on the right hand of God
- B. Col. 1:14–18—Seven statements about Jesus:
 - 1. v. 15—Image of the invisible God
 - 2. First *begotten* of every creature (John 1:14)
 - 3. v. 16—By Him all things were created
 - 4. He is eternally existent
 - 5. He holds everything in being
 - 6. Head of the body (Church) (Eph. 1:22)
 - 7. First begotten from the dead (Ps. 89:1 and Rev. 1)
- C. Zech. 6:11–13—Joshua: An Old Testament type of Jesus
 - 1. v. 11—*Crown*: Joshua the priest, crowned as king
Rev. 19:12—Many crowns on Jesus’ head
 - 2. v. 12—“Behold the man”: Jesus, the *perfect* man
 - 3. Seven statements about Jesus as *the man*:
 - a. Name is “The Branch” (Is. 11:1; Jer. 23:5)
 - b. Shall grow up out of His place (Is. 53:2)
 - c. Shall build the Lord’s temple (Matt. 16:18)
 - d. Shall bear the glory (weight) (2 Cor. 4:17)
 - e. Shall sit and rule upon His throne (*king*)
 - f. Shall be a *priest* upon His throne
 - g. Counsel of peace (harmony) between Father and Son

V. Conclusion: Present Truth For The Church

- A. Ps. 110:1—Father is making Jesus’ enemies His footstool
Matt. 25:31—Jesus will have His own throne
- B. v. 2: Ruling (*now*) in the midst of enemies (Ps. 23)
- C. v. 2—*The Rod*: symbolic of authority and rule
 - 1. Moses: The outstretched rod
 - a. Rod is to be stretched out of *Zion*
 - b. Heb. 12:22–23—Definition of *Zion*
 - c. Jesus’ authority will be stretched from “*Zion*”
 - d. Stretched out by the Holy Spirit through *prayer*
 - 2. Num. 17—Aaron’s rod: the authority in Jesus’ name

- D. v. 3—Derek Prince translation
- E. Idea of the army of youths
 1. Matt. 24:3–14: v. 14—The Gospel will be preached
 2. Gospel of the kingdom (1 Cor. 4:20; Eccl. 8:4)
 3. Matt. 24:32–34—An end-time generation
Ps. 22:28–31 and Ps. 102:13–18

Good Government Through Prayer

4043

Initial Questions

- What is the primary obligation for Christians when they assemble as a congregation?
- What does 1 Timothy 2 instruct as the first specific topic for prayer in Christian gatherings?
- In light of the increasing corruption surrounding us, is it useless for Christians to pray for the world and its governments?
- What is the reason for good government being the will of God?
- What are the three principles for any kind of effective prayer?
- What are the two reasons why we don't have good government?
- Why does God allow evil and corrupt men to rule over nations?
- What are God's two requirements for a ruler?

I. Introduction: How We “Stretch Out The Rod” Of God’s Authority Fulfilling our responsibility to pray for the government

II. 1 Tim. 2:1–4: Instruction For Praying For The Government

- A. Ordering the affairs of a local congregation
- B. v. 1—Primary responsibility of Christians in assembly: *Prayer*
 1. Is. 56:7—“For all men” (all people)
 2. Our prayers are often too self-centered
- C. v. 2—First specific topic for prayer: *Government*
 1. Comes before all other prayer obligations
 2. Type of government we have affects the lives we lead
The main function of good government
 3. We are to pray for *good government*
- D. v. 3—Good government is the will of God
 1. Three questions Christians must settle about God's will
 2. Most Christians resign themselves to bad government
- E. v. 4—Reason for good government being the will of God
 1. The preaching of the Gospel
Rom. 10:14; Matt. 24:14; Mark 16:15; Acts 1:8
 2. Good government facilitates the preaching of the Gospel
Bad government hinders the preaching of the Gospel

III. Three Principles For Effective Prayer

- A. 1 John 5:14–15—Receiving the answer first, then entering into it
 - B. Mark 11:24—Receiving happens when you pray—*having follows*
 - C. James 1:6—The one who wavers in prayer gets *nothing*
 - D. Logical application of these three principles
 - 1. Two reasons why we don't have good government
 - 2. We didn't pray; or we prayed, but *wavering*
- IV. Christians Are Responsible For The Presence Of Good Government**
- A. Matt. 5:13—We are the salt of the earth
Salt gives flavor and restrains corruption
 - B. We are ambassadors for Christ—our presence matters
 - 1. 2 Chron. 7:14—Healing of the land depends on our actions
 - 2. Gen. 18—Abraham's intercession for Sodom and Gomorrah
 - C. Improper attitude of fatalism among Christians
 - 1. Things *won't* get worse for Christians
Jesus is coming for a glorious, spotless church
 - 2. Rev. 22:10–11—Darkness getting darker; light getting lighter
Prov. 4:18—Path of the just is getting brighter
 - 3. Initiative in all world affairs is with the church
- V. God's Authority Is Supreme In The Universe**
- A.
 - 1. Ps. 22:28—God governs all nations
 - 2. Ps. 103:19—Kingdom of God rules over everything
 - 3. Matt. 28:18–19—All authority given to Jesus
v. 19—We can exercise Jesus' authority
 - 4. Eph. 1:21–23—Ruler of the universe is head of the church
 - 5. Rev. 19:16—Jesus rules kings and lords
 - B. God controls rulers for the good of His people
 - 1. 2 Cor. 4:15—All things are for our sakes
 - 2. Ps. 75:6–7—All promotion of rulers comes from God
 - 3. Dan. 2:20–22—Seven statements about God's omnipotence—emphasis on first three statements
 - C. Dan. 4:17—God gives rulership to whom He will
 - 1. He lets *base men* rule as a *judgment*
Example of Nebuchadnezzar
 - 2. *Two ways* God changes the rulers in government:
 - a. *Replaces* an evil ruler with a good ruler
 - b. *Changes* an evil ruler to make him a good one
 - 3. Rom. 13:1–5—Three statements about authorities
Christians get the kind of government they deserve
 - D. The kind of ruler we should pray for:
 - 1. 2 Sam. 23:1–4—Two requirements of a ruler
 - a. He must be just (righteous, honest)
 - b. He must rule in the fear of God
 - 2. Prov. 28:2 and 29:2, 4, 8, 12—Additional statements
- VI. Two Examples Of Those Principles In Derek's Life**
- A. British Army: North African desert in World War II
 - B. Christians in Kenya unite in prayer to save their country

1. God's people determine the destiny of a nation by prayer
2. Exhortation to accept that responsibility

United Fasting For Restoration 4044

Initial Questions

What is the difference between working *for* God and working *with* God?
 What *specifically* are we to do in order for God's purposes to be fulfilled?
 Is fasting necessary or mandatory for Christians?
 What are three reasons for fasting in a New Testament congregation?
 What two areas of our carnal nature does God deal with when we practice fasting?
 Is your belly your master?
 What is the first required action to be taken by a people in order for God to heal their nation?

I. Introduction: Greatest Form Of Spiritual Power

- A. Prayer with collective and individual fasting
- B. Definitions and examples of fasting

II. 1 Cor. 3:9—Our Part As Laborers With God

- A. Difference between working *for* or *with* God
 1. Human expediency vs. *divine purpose*
 2. Gal. 4:28–31—Contrast of Ishmael and Isaac
- B. God's end-time purpose: *Restoration* (Acts 3:21)
- C. God is restoring His two covenant peoples:
 1. Israel (natural descent) and church (spiritual rebirth)
 2. *Joel*—Three phases: Desolation, restoration (2:25), judgment
 3. Joel 1:7; 12; 2:22—Two types of trees
 Luke 21:29—Jesus was quoting Joel
- D. Ps. 102:12–16—Purpose of God: Restoration
 1. v. 13—Set time to favor “Zion” is *now*
 2. Two themes (favor and upbuilding) = Restoration

III. Old Testament Examples Of Cooperation With God

- A. Jer. 29:10–14—God's promise of grace after captivity
 Fulfillment depended on His people *seeking Him*
- B. Dan. 9:1–3—Daniel's response to Jeremiah's prophecy
- C. Ezek. 36:19–37—Comparison of Israel and the Church
 1. v. 19–23—Testimony of the church (Rom. 11:11; 1 Tim. 3:15)
 2. v. 24–27—God's gathering of Israel
 - a. Sprinkling *clean* water (the Word of God)
 - b. Replacing the heart of stone with one of flesh
 - c. v. 27—“I will put My Spirit within you”
 3. v. 28–36—God says *17* times: “I will”
 4. v. 37—God promises, but *we* have to *pray*

- a. Won't complete His promises until *we do our part*
- b. God wants us to be *committed* to His purposes
- D. Ezek. 37—Our cooperation with God's purposes
 - 1. Vision of dry bones uniting: Relationships
 - 2. v. 7—Bones fitting together for a *function*
 - 3. God's purposes: To have "an exceeding great army"
Two phases: Bones moving and becoming a body
 - 4. When Ezekiel prophesied, God's will came to pass
We are involved in fulfillment of God's purpose

IV. **United Fasting Is Essential To End-Time Restoration**

- A. *Not optional*: Jesus expects us to fast
 - 1. Matt. 6:16–18—*When* (not if) you fast
Singular and plural: Individual and collective
 - 2. Mark 2:18–20—Fasting, a normal part of religion
 - a. v. 19–20—Parable of the bridegroom (Jesus)
 - b. Fasting is a mark of Christian discipleship
- B. Acts 13:1–3—New Testament Church practiced group fasting
 - 1. v. 2—Ministering to the Lord through fasting
 - 2. v. 3—To commission men and open doors of ministry
 - a. Acts 14:27–28—Open door of faith to Gentiles
 - b. Prayer and fasting opens doors in a unique way
- C. Collective prayer and fasting in New Testament congregations
 - 1. To minister to God and seek His will
 - 2. To commission apostles to fulfill God's task
 - 3. Acts 14:23—To appoint local elders
Basis of church life: United prayer and fasting
- D. Example of Israel in the old covenant
 - 1. Lev. 16:29–31—Day of Atonement (Yom Kippur)
"Afflict your souls" means *fasting*
 - 2. Acts 27:9—Day of Atonement called "the fast"
 - 3. On this day, the priest went through the second veil
Collective fasting *opens the way* to the *holiest of all*

V. **Fasting *Humbles* The Flesh**

- A. Gal. 5:17—"Flesh" means our carnal *nature*
 - 1. Carnal nature is *rebellious* (Eph. 2:2–3)
Rom. 8:8—The flesh cannot please God
 - 2. Two areas: *The soul* (ego) and fleshly desires
- B. God's means of dealing with the flesh: *Fasting*
 - 1. Ps. 35:13—We humble our soul with fasting
 - 2. Luke 21:34—Warning against over-indulgence
Phil. 3:17–19—Enemies of the cross
 - 3. Gal. 5:24—Crucifying the flesh
- C. Fasting: *the* God-appointed way to humble our souls
 - 1. 2 Chron. 7:14—Healing depends on our actions
First requirement of God's people: To *humble* themselves
 - 2. 2 Chron. 7:14; Lev. 16:29—Humble and afflict

To “humble themselves” means to fast collectively

Crisis Calls For Fasting **4045**

Initial Questions

What one condition must Christians meet in order for God to fulfill His end-time purpose?

According to Scripture, is *everyone* (young and old) to be involved in a collective fast?

What are three reasons why God won't accept certain fasting?

What three negative practices does God want us to remove from the Christian community?

What are the ten results of fasting the way God wants us to?

What is the pattern for collective prayer and fasting to save a nation?

I. Introduction: Fasting In Joel's Vision Of The End-Times

A. God's end-time purpose: restoration of His two peoples

B. Joel 2:28—God is pouring out His Spirit

1. God's promise requires that we meet the conditions
Jeremiah 29; Ezek. 36

2. The condition: God's people united in fasting and prayer

II. Three Statements Of The Condition In Joel

A. Joel 1:12–14

1. v. 12—Picture of desolation (Luke 21:29)

2. v. 14—Divine remedy: Sanctify (set apart) a fast
Solemn assembly: For repentance and seeking God

B. Joel 2:12—“all your heart” (fasting, weeping, mourning)

1. Two kinds of mourning

a. Mourning of the unbeliever: hopeless

b. Is. 61:3—Mourning in Zion: deep contrition

C. Joel 2:15–17—Most emphatic declaration of all

1. Blow the trumpet: Most public proclamation

2. v. 16—*Gathering together*: one of God's requirements

3. v. 17—“Let the priests weep . . .”

All God's people are involved (even children)

4. Emphasis on the leadership (elders, priests, ministers)

5. Acts 20:28; Heb. 13:17—Wrong idea of *ruling over*
Leaders in New Testament are not over, but *in front*

III. God's Promise For Meeting The Conditions

A. Joel 2:25—God promises to *restore the years*

Comparison of Ps. 103—v. 3, 5

B. Joel 2:28—*Afterward*: After conditions are met

1. Ex. of Gerald Derstine and the prophecy

2. Full outpouring awaits our meeting the conditions

IV. **Is. 58:2—Pictures Of Fasting: Acceptable And Unacceptable**

- A. God has no gimmicks and no cure-alls
 1. Fasting is no substitute for discipline (and vice versa)
 2. *Every area* of our lives to be in accord with God's will
We must meet God's requirements for fasting
- B. v. 1–5—Three reasons why God won't accept their fasting
 1. v. 3—Wrong motives: personal greed and ambition
 2. v. 4—Wrong attitudes: bitterness in relationships
 3. v. 5—Empty religious ritual: gets nowhere with God
- C. The kind of fasting that is acceptable to God
 1. *Motive*: Main requirement is *unselfishness*
 - a. v. 6—Our motive: deliverance to the captives
 - b. Responsibility to pray for those in bondage
 - c. Ex. of London church and Russian Jews (Rom. 11:30–31)
 2. Acts 12:23—Herod: Frightening power of prayer
Ex. of Faith Tabernacle and the liquor store
 3. v. 7—God requires us to care for the uncared for
 4. v. 9–10—Three things to be removed for God's acceptance
 - a. Yoke (legalism; man-made rules)
 - b. Putting forth of the finger (criticism)
 - c. Speaking vanity (insincerity)
- D. Ten results of fasting the way God ordains:
 1. v. 8 (first four): Light, health, righteousness, glory
Malachi 4:2 almost the same as Is. 58:8
 2. v. 9 (fifth result): Answered prayer
 3. v. 11—(next three): Guidance, satisfaction, refreshing
 4. v. 12 (Last two): Work that endures and *restoration*

V. **Examples Of Fasting In The History Of God's People**

- A. Four books of Old Testament dealing with restoration from Babylon
 1. Daniel, Ezra, Nehemiah, Esther (*All* prayed and fasted)
 2. Fasting is essential for restoration
- B. Final Example: 2 Chron. 20—Jehoshaphat
 1. v. 3—He proclaimed a nationwide fast
v. 4—For collective fasting, we must *gather together*
 2. v. 6–13—Jehoshaphat's scriptural prayer
v. 12—Conclusion: We can only rely on God's mercy
 3. v. 14—Next, dramatic manifestation of the Holy Spirit
Jahaziel's powerful directive prophecy
 4. v. 18—Worship and praise: Everyone *fell* before God
 5. v. 19–21—Levites, Kohathites and appointed singers
After prophecy comes worship and united praise
 6. v. 22–23—They sang and prayed: *God* dealt with the enemy
 7. v. 24—The *watchtower* and its meaning
The single dedicated intercessor (Hab. 2:1)

How To Fast Successfully 4046

Initial Questions

- In what ways should we prepare ourselves *before* entering into a fast?
- What ten specific benefits does God promise to those who fast properly?
- What are some scriptural purposes and objectives for fasting?
- What spiritual and physical activities should we engage in while fasting?
- If unpleasant physical reactions occur during a fast, what should a person do?
- What connection is there between fasting and “keeping God’s Sabbath”?

I. Introduction: Practical Teaching On Aspects Of Fasting

- A. Definition of fasting: Abstaining from food for spiritual purposes
- B. Parallel between fasting and prayer (Matt. 6)
 - 1. Basic parallel is in two aspects:
 - a. Group and individual fasting (same for prayer)
 - b. Regular and special fasting (same for prayer)
 - 2. Fasting should be a regular part of a Christian’s life
Example of Israel, the early church, and Methodists

II. Considerations In Planning A Fast

- A. Mental attitude should be one of positive faith
 - 1. It is God’s will to fast (as stated in His Word)
 - 2. God will reward us when we fast properly
Promises—Matt. 6:17–18 and Heb. 11:6
 - 3. Is. 58:8–12—*Ten* specific benefits of fasting: Light, health, righteousness, glory, answered prayer, continual guidance, satisfaction, refreshing, work that endures, and restoration
- B. Right attitude toward our own bodies
 - 1. 1 Cor. 6:19–20—The body is the temple of Holy Spirit
 - 2. Rom. 6:13—Our members are *instruments* for God’s use
 - 3. Fasting can make and keep our bodies strong and healthy
(People with special health problems, *consult doctor*)
- C. Choosing objectives: scriptural purposes for fasting:
 - 1. To humble ourselves (by fasting)
 - 2. To come closer to God
 - 3. To understand God’s Word
 - 4. To find God’s will and direction in our lives (Ezra 8:21)
 - 5. To seek healing (Is. 58:8) or deliverance
 - 6. For God’s intervention in a crisis (2 Chron. 20)
 - 7. To intercede and pray on behalf of others
(Making a *written list* of objectives)
- D. Choosing a time to fast
 - 1. Don’t begin with too long a fast
 - 2. Work up to it (omit last meal of the day, last two meals, etc.)

- E. How to enter into a fast
 - 1. Mental attitude is the most important thing
 - 2. Practical safeguards against constipation

III. Suggestions Of Activities And Precautions While Fasting

- A. What *to do* during a fast
 - 1. Take extra time for *Bible reading* and prayer
 - 2. Guard against spiritual attack
 - 3. Avoid religious ostentation (Matt. 6:16–18)
- B. Unpleasant physical reactions may occur in early stages
 - 1. Headache, dizziness or nausea (hunger pains)
 - a. Don't stop your fast: *Set your face*
 - b. If reactions become severe, lie down and rest
 - c. If they get *too* severe—break the fast
 - 2. Fasting uncovers our problems (spiritual and physical)
- C. Some things to do for maximum physical benefit:
 - 1. Make provision for rest, exercise and fresh air
Strength often increases after first days of fast
 - 2. It is wise to take plenty of fluids
 - a. *Pure* water (with honey and lemon): broth; fruit juice
 - b. *Don't* take tea or coffee or such stimulants
 - 3. Sometimes God leads us to fast fluids also:
Esther 4:16—Don't go for more than 72 hours
 - 4. If your bowels do not move, don't worry
 - 5. Biblical precedent for partial fast: Dan. 10:2–3
 - 6. In a group fast, people should meet together to pray
- D. Taking time for God: Is. 58:1–14
 - 1. v. 13–14—Principle of keeping God's *Sabbath*
 - a. Fasting is united with *resting* from our own works
 - b. Lev. 26:33–35—Ex. of Sabbath for Israel's land
 - c. Better *voluntary* than *compelled* rest
 - 2. Lev. 16:29–31—God ordains rest for Day of Atonement
People commanded to fast and abstain from work
 - 3. Especially in times of crisis: Joel 1:14; 2:15–16
- E. Breaking a fast:
 - 1. *Always* begin with a light meal (raw salad or fruit)
 - 2. The longer the fast, the more gradually you break it
Real *self-control* is needed here
 - 3. Stomach will have contracted: Don't over-expand it