

Holy Fasting — Part 2 segment 1

Hallelujah! Welcome back, beloved. This is segment two, Holy Fasting: How to Draw Closer to God.

We're talking about holy fasting and we're sharing some scriptures—very powerful scriptures—in the book of Isaiah and the prophecies of Isaiah, Isaiah chapter 59. And our reference scripture for this evening is Matthew chapter 4. But let's get started right away and let us open in prayer.

Sovereign Lord, in the mighty name of Jesus, my Lord, we come before you in repentance and in holiness. Lord, we come before your presence with thanksgiving and praise this day that we get an opportunity to hear your word, the message that you have for the church this hour. Lord, that you would help us, I pray. Focus our attention into your glorious eternal kingdom, to the message that you have for us at this hour. Remove the distractions. Energize each and every one that you bring. Sharpen their spiritual ears and open their spiritual eyes, O Lord, that they can hear the message that you have from the throne room this day for the church; that she be a bride well prepared—well prepared for the glorious coming of the Messiah; that she put her glorious feet on those glorious stairs and enter your glorious eternal kingdom. Mighty Holy Spirit, you are the authority here, and we surrender this time, the study, the word, this fellowship into your almighty and all-powerful hands. Have your way this day. We pray your perfect will be done in the mighty name of Jesus. Amen and amen.

The Lord bless you. Turn right away, blessed people; welcome so much. José Ramos, praise the Lord Jesus. We're letting the viewers know—it says, let me see if I can pick up the other live. The tech team says they're having a hard time finding it, but I see you all here. Thank you so much.

We're turning to Matthew chapter 4, and we're starting from verse 1, and we'll cover up to verse 11. This is our reference scripture. Backing up, just for a brief recap yesterday, we said that there are a couple of ways in our spiritual walk we can increase the anointing in our lives. And one of them, of course, is by reading the word. We're commanded to read the word. You want to get closer to God, you want to know what the Lord says—you read the word of the Lord. We spend time in prayer, and that's our communication channel with the kingdom of glory. And then we have fasting and holy fasting.

Fasting is not dieting. It's not: I want to remove this from my diet; I want to lose weight or look better or be healthier. Those are benefits of fasting, but that's not what we're covering at all. We're talking about holy fasting that you find in the Bible—how the Bible describes holy fasting, how the church fasted. We're talking about the church in the book of Acts; we'll read those examples. Jesus himself fasted. The prophets of the Lord, they fasted. Moses fasted. The Israelites fasted. It's a part of our Christian salvation. It's a part of our walk with our Heavenly Father. It's a time to put away the things of the flesh and to separate out from the world and to begin drawing closer to our Lord. Things will begin to happen as you engage a holy fast.

So the biblical history is very, very powerful. That's what we shared in some of the scriptures yesterday. And we're going to share some more in the New Testament, because the requirement doesn't go away. And I know if there's one area in the church in the United States of America where we really, really struggle, it is with fasting and holy fasting. Our diets are horrific. We're a modern church, and we think, well, we don't even need to fast. That was something that the ancients needed to do. And yet Jesus himself—who set the example, he's the way and the truth and the life—set the example for us of what we need to do.

So we're going to take a look at the scriptures for holy fasting. One moment as we tune in, make sure everything is here—do I have everything? Give me one moment, blessed people. Let's see what we have. No, I don't see... let me find one moment and see if we can pick up the other live just so that I can monitor the sound. And, well, as the Lord enables, we'll pick it up.

Turn with me to Matthew chapter 4. We're reading Matthew chapter 4 starting at verse 1. We took a couple of big, big takeaways from this, and the primary takeaway, in fact, in this passage where Jesus himself is fasting, is: watch the focus—where your focus is, where my focus is. Because if we're focusing on the things of the earth, then the enemy has us right where he wants us: focused on the temporary, short-circuiting the power of God, focusing on the things of the flesh, the testimony of the here and now, where everything is rotting, everything's decaying, and everything's dying. He's got you in a place where he can harass you, lie to you, create illusions. Remember, the enemy has no real weapons but lies. That's why you find in the book of Revelation chapter 6 he's deception—he's on a horse. The rider has a bow but no arrows; he doesn't even need them. All he does is lie.

Read with me. We're reading from Matthew chapter 4, our reference scripture, starting at verse 1. "Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting for 40 days and 40 nights, he was hungry. The tempter came to him and said, 'If you are the Son of God, tell these stones to become bread.'"

Notice again—we brought this out yesterday, but for those coming on board—look at the devil. He's talking to him and focusing his attention down: these stones. He's not talking about any stones in heaven. He's talking about these stones—look down at these stones, and now turn them into bread. Turn them into something temporary that you need, something that when you're hungry looks really good.

"Jesus answered," verse 4, Matthew chapter 4, "It is written: Man shall not live on bread alone, but on every word that comes from the mouth of God." This is how we're to respond. It's not what the devil is pointing to; it's what our God says. And so Jesus is automatically directing his focus—heavenly word. This is absolutely the most critical takeaway in these passages because where your focus is is where your heart will be. So if our focus is on worldly things, the devil can really harass us. That's where addictions are. That's where problems are. That's where all the terrible things are here in this temporary world. And if we focus to the kingdom of glory, that's where redemption is, that's where salvation is, that's where your Heavenly Father is. That's where heaven is. That's where eternity—the wedding supper of the Lamb, the angels of God, the kingdom of God, the pearl—all of these things are in the kingdom of glory, not in the here and now.

Remember what Jesus said when they captured him and he was talking to Pilate. Pilate said, “Are you a king?” And he said, yes, but not of this world. If I were, they would have fought for me and I wouldn’t even be here, right? But he’s taking this kingdom back. That’s why he says, “Pray: your kingdom come, your will be done.” But in the meantime, we’re talking about crucifying the sinful desires of this flesh in this world.

We’re reading on. Verse 5: “Then the devil took him to the holy city and had him stand on the highest point of the temple. ‘If you are the Son of God,’ he said, ‘throw yourself down.’” There’s the down focus again. That’s how you can identify the enemy: he points to the flesh; he’ll point you down. The Holy Spirit will point you to Jesus. The Holy Spirit will point you to eternity in the kingdom of God. The Holy Spirit will point you to holiness; the Holy Spirit will point you to righteousness. He won’t point you—like you see here—the devil pointing to the things of the world.

So he says, “Throw yourself down.” Now watch this: the devil, the master theologian, begins to quote scripture. He says, “for it is written...” Oh—the devil’s quoting the Bible! Verse 6: “He will command his angels concerning you, and they will lift you up in their hands so that you will not strike your foot against a stone.” Now you can see how important it is to know your Bible and to know the word and to rightly divide it, because here the devil’s saying, “Jesus, this is what the word of God says. I know the word of God. You’re supposed to do this now,” misdirecting the instructions of the Lord. And you notice the direction he’s pointing yet again—down. Don’t miss that: down. When you find yourself looking down, thinking down, being down, lift up and look and focus to the kingdom of glory where our Redeemer is.

Philippians chapter 3 verses 20–21: our citizenship is in heaven, where we eagerly await a Savior from there, who has all the power to transform our lowly bodies to be like his glorious body. The devil knows his time is over—he’s going to the lake of fire. He’s definitely not looking up, right? That’s where he’s going.

We’re reading on. He’s quoting the Bible, and this is really shocking. This should tell us how seriously we should take reading our Bible. If the devil’s a theologian like this, we need to know the word—because he raises up false teachers and false prophets and false pastors—and they’ll quote the Bible out of context just like this. They’ll say things like, “Well, you’ll reap what you sow, so if you sow a seed for a miracle, you’ll get a miracle,” and you don’t find that anywhere in your Bible. It’s a lie from the pit of hell. That’s how the enemy has done it and continues to do it. Watch him. Be wise.

Verse 7: “Jesus answered him, ‘It is also written: Do not put the Lord your God to the test.’” So Jesus is rightly dividing the word. Jesus is saying, that’s not the Bible; it may be how you’re quoting it, but the truth of the matter is the Spirit behind the law is this: “It is written: Do not put the Lord your God to the test.” Meaning, why would I jump off of a building? I don’t need to. Now, it’s different if the earthquake comes and I’m being shaken and I’m in free fall; then the angels can pick me up. But he’s saying, you don’t just jump off and test God, right?

Again, verse 8: “The devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. ‘All this I will give you,’ he said, ‘if you will bow down and worship me.’” So now the devil’s asking for worship. In what direction is that worship? Bow

down. You'll see that this thread is so common. In my own life, in my own walk, I have to watch—I always have to watch where I'm looking. Because we deal with the things of this earth, sometimes you are looking down. Maybe you have to pick something up—physically you're looking down. And sometimes in this world, you have responsibilities and you're kind of reaching down. But you have to be so very careful because of the trap. Look at this trap here.

He says the devil had all the kingdoms of the earth because Adam, when he sinned, gave him the dominion. Right? That's how sad that fall was. The devil would have had no kingdoms to give if Adam hadn't fallen. But Adam had fallen, so all the kingdoms of this earth and all the dominion he gave over to the devil. And here he is—the devil's now saying, "See, I can give it back to you." Oh, how evil is that. "All this I will give you," he said, "if you will bow down and worship me."

Number two takeaway: the daily, most ferocious battle for the righteousness-seeking, holiness-seeking sheep of Christ who really want to enter the kingdom of glory—who understand that scarcely the righteous are saved, who know that in the days of Noah it was just eight—we pray it's much bigger today because of the blood of Jesus, but we haven't entered yet and you want to enter the kingdom of glory. Look at what happens here: this battle is over worship. The entire battle in this earth on a daily basis is over worship. Will we worship the Lord, or will we worship the enemy? And that's why we pulled out "looking down," because it's not possible to worship the dirt and worship the Lord. Our focus has to be heavenward.

Remember what the Bible says in the Gospel of John chapter 4: Jesus said these are the true worshipers—those who are worshiping in spirit and truth. And to worship in spirit and truth, our focus is brought into the kingdom of God, before the throne of God. A good worshiper—and a holy worship service—should usher the entire congregation before the throne of God to worship the Lord, not to the earth. That's why when you see the disco music and the crystal balls going and all that, you say, what is that? What god are they worshiping? Which one? We know which one that is. The purple lights, the fog machine—no, that's the other one, because that focus is not into the kingdom of God. When the worship leader brings the congregation to the presence of the Lord before the kingdom of God, that's very, very holy. That's extremely holy, and we can't worship the Lord if we don't worship in holiness. That's why Jesus said the true worshipers worship in spirit and in truth; they're not worshiping in hypocrisy and worldliness.

I'm not saying the Christian music today doesn't sound good—it sounds very, very good, and you can still use it for holy worship. But when you look at how it's demonstrated, when you look at how it's operated, and you go into the congregations today... I came from a background—we went to rock concerts when we were younger—and it doesn't look a whole lot different than the background that I came from. And it's very shocking, because you see people whose hunger is so great to get closer to God—that's why we're covering this fasting—and the hunger is so great to walk right with God, and then they're fed this diet of carnality and corruption, and they walk away hungry—just feeding on junk food.

But see the battle: the earth is the worship center of the universe, and that's what it's all about. So it says, worship the Lord. Reading on: "Away from me, Satan!" Verse 10: "Away from me, Satan! For it is written: 'Worship the Lord your God...'"

So we're talking about holy fasting, drawing closer to the Lord. Jesus was in a 40-day holy dry fast. Look at how stubborn the enemy is—he came to him three times; he came with three different propositions, three different temptations. This is what's recorded before us. That should tell you that the enemy is very stubborn. That should tell you it's a serious battle. It is not, "I woke up, I'm going to do crochet and knitting today." No—it's a serious spiritual battle, because the enemy wants to take you out, take your family out—in fact, he's looking to take out entire generations, entire communities, entire congregations—and will do whatever it takes. And a complacent church that isn't fasting is a sure target to come in and infiltrate. And that's how you see a lot of these false doctrines that are there in the church.

Let's read two more scriptures on holy fasting. I'm reading 1 Corinthians 9:24–27. Turn with me to 1 Corinthians 9:24–27: "Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever. Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize."

What's he saying, beloved? He's saying—this is the apostle Paul. He wrote two-thirds of the New Testament. He went through so much: scourgings, three times; imprisonment; shipwreck. He planted the churches in Asia Minor. This is a mighty, mighty apostle who did all this, and he's saying he needs to fast. He's saying he needs to buffet his body; that if he doesn't... his concern is he's preaching to them, they'll enter, and he himself will go somewhere else—and there's only one other place to go: the lake of fire. And that's his concern.

That's why your pastor should be fasting. I can't imagine anybody preaching the word—handling the word of God—and not fasting. And I'm not talking about "I fasted fish on Friday evening last week," or "I didn't eat candy for the last 20 days." No—solid, holy, dry fasting. That's what we're all called to do. Even in the Torah, even for the whole family in Israel on the day of Yom Kippur, they all went through a day of abstaining from all food and water—the day of sorrow, the day of repentance. The whole family. They didn't make the kind of exceptions we make. Now—I'm going to run through some of the instructions on holy fasting, so don't take that and run in the gutter and say, "Oh, the pastor says anybody can fast." No—not if you're taking medicine, and we'll run through some more of the caveats. But just to see it from the context that the apostle Paul is saying here that he needs to fast to enter. That's the takeaway—that's your takeaway today.

So yesterday's takeaway was: focus on the kingdom of God. The enemy will try to focus you down. As you're fasting, the enemy will certainly point you to food, treats, refrigerators, shopping. We had a group that was fasting—some of their first fasting adventures in their life—and what they started to do after two or three days, they got so hungry, they started to do online shopping, and they started to order food for when the fast broke. And it's kind of humorous in a way, because that was their satisfaction. But notice this: the reality of it is their focus was still being directed to the earth. And it wasn't until they realized, "Oh—we have to separate out from that completely," because they had a hard time picking up the second leg of the fast, right?

So what we would ordinarily do is we would fast for two or three days—usually start with fluid—and then at the end of two or three days have one day, maybe two days, of recovery (ordinary eating and drinking), and then go to two or three days of dry—no food and no water. That might go on for a week. So you had three days; then you took a break for a day or two; and then you went three days dry fasting. And you might continue that for another week as the Lord leads. But what would happen—when I had first started—after those first three days, I was like, “Oh, the break... wow, how do you ever recover now?” But what we learned is that as your focus is not to the refrigerator, not to the food—because the food becomes very disappointing, you know. Your whole mind and your whole focus—let me be really transparent—when you first start out, your whole mind and focus is like, “God, when am I going to eat again? When am I going to drink again?” Everything smells good; it looks good; and all of a sudden even the crackers now—like, “Oh, crackers sound really good.” But the reality is they’re very disappointing and they don’t satisfy. If food truly satisfied, we would never have to eat again. And that’s why Jesus talked about the heavenly manna.

Let’s continue on. That was 1 Corinthians chapter 9. Just understand the criticality that we all need—that’s why we’re covering this. And when it comes to end-time prophecy—and this is all part of the series of end-time prophecy—a church that doesn’t fast is a church that’s not going to enter. Because you find out there’s so much wickedness in these hearts; you find out there’s so much wickedness in this flesh. You find that the Holy Spirit begins to illuminate idols in our hearts—idols in my heart. Maybe I’m the only one? Not true—because we saw what Paul is doing; we saw Jesus. It begins to illuminate things in our lives and in our flesh that we need to turn away from. Sometimes it hides there; you don’t even know it’s there until a time of fasting. Maybe you’re praying; maybe you’re not; and then suddenly the Lord reveals it to you during that time when your flesh is very much hushed because of the holy fast.

Let’s read another scripture. Turn with me to Isaiah chapter 58. This was our second scripture that we called out and pulled out as a reference scripture. Turn with me to Isaiah chapter 58, because in Isaiah 58 are the secrets to how you execute your life—what is your focus—during a holy dry fast. It doesn’t work the way a lot of people will do in the fallen churches and in other religions: they’ll sleep while they’re fasting. And that’s true for the Americans—I know Americans fast except when they’re sleeping. But even those that are practicing some of these other pagan religions: they have this month of “fasting,” it’s just from sunup to sundown. And what they do to cope with that, they just sleep during that timeframe, and then they’re up in the evening when they can eat. That’s not what the Lord’s calling us to. This is called true fasting. This is Isaiah chapter 58.

Let’s read on. He says—reading from Isaiah 58:1—“Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the descendants of Jacob their sins.” Verse 2: “For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God. They ask me for just decisions and seem eager for God to come near them.” Verse 3: “‘Why have we fasted,’ they say, ‘and you have not seen it? Why have we humbled ourselves, and you have not noticed?’ Yet on the day of your fasting, you do as you please and exploit all your workers.”

So he's saying there's a protocol to fasting. You're not eating, you're not drinking—let's say you're in the dry fast—but there's a protocol in how we're supposed to live and what we're supposed to do. It's not to sleep it off—that's not the protocol. Watch how the Lord details what it is we're supposed to do. He makes it clear it's not to strive, fight, and argue with one another. "You cannot fast as you do today and expect your voice to be heard on high." Verse 5: "Is this the kind of fast I have chosen—only a day for people to humble themselves? Is it only for bowing one's head like a reed or for lying in sackcloth and ashes? Is that what you call a fast, a day acceptable to the Lord?"

So now he's talking about this and saying, is that it? Now you have sackcloth, ashes, you're on the ground, looking very meek and humble—is that what the Lord has called his people to? That's the question he's asking you, he's asking me. Is that the end of the story? Now my people—I'm going to hear you? Now you've done it, you've crossed the threshold? We read 1 Kings chapter 21—remember Ahab. And Ahab, when he heard the judgment from Elijah, he went to sackcloth, ashes; he went to fasting; he humbled himself before the Lord. He actually took action—meaning the prophecy that he heard changed the way that he lived, the way that he comported himself. That's what it should do. When we hear prophecies of judgment or the prophecy of the coming of the Messiah, it should change the way that we live. You see, that's what happened with Ahab. Now afterward, that's a different story—but you see in 1 Kings 21 that the eyes of the Lord saw Ahab. "Have you seen what Ahab has done?" the Lord says to Elijah—and the Lord honored that. And Ahab, the Bible describes as the most wicked king of all Israel—and they had some really wicked kings. Can you imagine that? To be the most wicked—and the Lord sees your holy fasting, sees your sackcloth, sees your humility when you go to the Lord seeking forgiveness, seeking his face, seeking his strength, seeking his counsel. He sees that; he honors that. That's why we said this garment known as sackcloth—that's the most powerful garment in our wardrobe, because that's the garment the Lord sees.

So now he's saying, is that it? Is that the end of the story? You look good—you're in the repentance meeting, you look good—but don't we know you can go to hell in a repentance meeting? Don't we know many in the church are not making it to heaven? Not everyone is making it into heaven. That's why we're covering this. In fact, we said at the very top that without fasting, no one's going to enter. Why? Because if we don't crucify the flesh, it's going to go wild, and we're going to be living in the flesh. And if we're living in the flesh, it means we're not living in the Spirit—which means we're in sin and we're not delivered.

Verse 6: "Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke; to set the oppressed free and break every yoke? Is it not to share your food with the hungry..." Now here we go—we went to Matthew chapter 25:35 onward—remember that—and the six mighty deeds in Matthew. He begins to illustrate them right here. "Is it not to share your food with the hungry?" What did Jesus say? He said, feed the hungry. We have them in the United States—in Ohio, Maryland, California, New York. We have hungry people in this country. And we say, "Well, no, they get benefits and SNAP," or whatever. Try living off of what SNAP gives you—especially with hyperinflation. We have hungry people. What did Jesus say? He said, invite those to your banquet that can never pay you back. So here he is in the holy fasting, saying, look, take care of these people.

And he continues: to loose chains of injustice, untie cords of the yoke, set the oppressed free, break every yoke; to share your food with the hungry. Ask yourself when was the last time you've done that. This isn't my word—this is in my Bible; we're reading from Isaiah 58. You'll find the exact same scriptures in the Gospel of Matthew chapter 25. Jesus is talking to those that enter—"Well done, good and faithful servant"—and then those going to the lake of fire did not do this. The lake of fire—oh Lord!

"Then your light will break forth like the dawn, and your healing will quickly appear." Spiritual healing, emotional healing—all the healings that we need. We really need healing in this country, don't we? "Then your righteousness will go before you, and the glory of the Lord will be your rear guard." What a powerful, powerful promise. "Then you will call, and the Lord will answer; you will cry for help, and he will say: Here I am." So he's saying our self-centeredness—our foolish fasting, which is for show—is not reaching the heart of God because we're not reaching God's people. He's saying: Look, we have hungry—take care of them. We have people in need—take care of them. We have people that are naked—take care. The Lord has blessed us, especially here in the States. What do we do with those poor people at church? We sit them in the back—if we even invite them. "They need transportation and everything... they become burdensome." We don't invite them. He's saying, no—we need to repent. And that's when we're fasting and praying—it's a powerful time of repentance.

Because oftentimes we think, as human beings, that if I help and spend time with the poor, I'll be poor like them—it's contagious. But being poor is not contagious. Being hard-hearted can be contagious—and you look at this entire generation. But being poor is not contagious; being crippled is not contagious; someone who's disabled—that's not contagious. And yet in our own mind's eye, that's what we see, and we turn away. The Lord is saying: stop turning away from our own flesh.

We're reading on, blessed people. Joel 2:12–13—turn with me to the book of Joel chapter 2, verses 12–13. We're pulling out the scriptures on holy fasting—that we fast as a ministry, that we fast as a people, that we fast as a nation in the United States of America. Do you know that in the United States we used to have a day of fasting? Did you know that? We used to have a day of fasting in this country, and people were not shocked by it at all. It was, in fact, brought on by our president. You can go online and look up, "Did President Lincoln call a day of holy fasting?" and you'll find—yes, indeed, he did. And the whole country didn't recoil and say, "No, I'm going to lose my McDonald's, my Wendy's," whatever it is people really like today. No—they said, at the time, let us fast because the unity of our nation—the risk of it being divided—is too great. So let us take a day of fasting and prayer. And they did. But that wasn't the only one—I'm just giving you an example that throughout the Old Testament and the New Testament, and even in the United States of America in our history, we have holy fasting. And you can see how far we've gone away from that. The Lord's calling us back.

Joel 2:12–13 (KJV): "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning." There you go—one more time: turn to me with all your heart, with fasting, with weeping, with mourning. The Lord will hear that prayer. For those that want to get closer to the Lord—the anointing in your life, the favor in your life, the mission in your life, the equipping in your life—return in fasting, return in repentance.

Nothing is more powerful and a greater treasure to increase your anointing, to separate out from sin, to get out from the mire of this earth that tries to trap us into the hamster wheel of running on this physical cycle that doesn't do anything at all for our salvation. "Gotta go to school, gotta go to work, gotta make this money, pay that bill, achieve that..." And what happens at the end of the day?

Turn with me to Mark 9:29. We're reading from the New Testament—there's plenty more. "And he said unto them, 'This kind can come forth by nothing, but by prayer and fasting.'" Meaning some strongholds in our lives only bow—only break off—with fasting. With holy fasting. It is—one of the most powerful tools for deliverance. If you need deliverance—for example, from smoking; from "corn" as they call it here on TikTok; from addictive behavior; from fears; whatever it is—strongholds in your life—there's nothing like holy fasting. Holy dry fasting to break those yokes. It is true. It works. It's very, very powerful, because it completely neutralizes and crucifies the wicked, sinful desires of the flesh. That's where the sin dwells—it dwells in the flesh. Love of money in the flesh, immorality in the flesh, perversion in the flesh—it's all in the flesh.

Remember, we're made of part earth. When the Lord God Jehovah created Adam and Eve, he took the dust of the earth—part of the earth—and blew his life (nishmat chayim) into us. So we're part earth and part heaven—part eternity. But it's that part earth where the devil—the snake—when the Lord commanded him, "Now you're cursed; you'll lick dust all the days of your life," and what is this made of? Dust. Where does the devil harass us? The dust. The day is coming we won't have it forever—we'll have a glorified, redeemed body. We won't be harassed anymore by the sins of this world and by rot and decay. And the enemy will be in a lake of fire. We won't have that to deal with. But right now, our body is not redeemed—only the soul was redeemed by Christ Jesus. So we have this really sinful, wicked flesh that only knows how to sin, that doesn't know how to obey. And when we go to fasting, it crucifies the flesh, and then we're able to obey; we're able to overcome the sin and the bondages in our life. It doesn't matter—alcohol, drugs—it does not matter what it is. Many, many times—I have them in my own life; I have the experiences in my own life—and I've seen it with others too. When people are really serious—even with healing—the body will go through a natural repair process when it goes through dry fasting.

When I was first told this, I thought, "Somebody just wants to torment me because I'm already suffering." I was already suffering. "No, Pastor, you have to fast." "What? Fast?" "Yes—you have to fast for several days." "What—several days?" So not only am I in pain and suffering, but now I'm going to suffer more because I have no food! But I found something out—that after two or three days my body started to shut down; the pain signals started to die down; my head got clearer; things got better. And it's true—that's why you even find animals, when an animal is injured—you can tell it's not doing well—the first thing it'll do is cut off food and water. It will stop. That's an animal who doesn't know the way home, doesn't have GPS, can't read, doesn't have Google or ChatGPT: "What do I do?" An animal knows: when I'm sick and injured, I need to shut down this eating and drinking—it's causing a lot of problems, because it takes energy. It takes a lot out of the body just to process food—that's why when we eat, we want to go to bed; that's why we call it siesta. Even the animals know that.

Acts 13:2–3: “As they ministered to the Lord and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul for the work whereunto I have called them.’” Fasting aligns you to the voice and the direction of the Holy Spirit. Fasting will open up your spiritual hearing. The quickest way to deaden the hearing is to go to sin—and apostasy deadens the hearing. It is shocking how two people can be sitting in front of the same person and hear two entirely different instructions. An example: the spies in the wilderness—Joshua and Caleb heard the instruction that the victory is theirs; everybody else heard something entirely different and came back with an evil report. And what happened? The entire congregation was slaughtered in the desert because the Lord says, I’ve had enough of your grumbling and faithlessness. I delivered you from the land of Egypt, delivered you through the Red Sea; at the bitter waters of Marah I made it sweet; I said I will heal you. And they’re saying, “There are giants in the land—we can’t take it.”

That is an example where holy fasting comes into our life: it aligns us to hear from God, and it stops the devil from being able to speak lies to us—because that’s all the devil is able to do. That’s what he did with Adam and Eve—and they yielded and listened to that lie. That’s not for us, blessed people.

2 Chronicles 7:14—we’re going back to the Old Testament (we have many more New Testament scriptures—stay tuned; we’re going to cover them): “If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn...” This is critical: turn. He’s talking about true repentance—turning away from sin, not recycling back to sin. He says, turn from sin—“turn from their wicked ways; then I will hear from heaven, and will forgive their sin, and will heal their land.”

Now, blessed people: “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways...” He’s saying it’s a turning away. It’s not just praying. Too often we say, “Let’s just go pray.” It’s turning away from sin—repenting means you were going this direction and you made a 180-degree turn and now you’re going back toward the Lord. Hallelujah. “Then I will hear from heaven and will forgive their sin and will heal their land.”

Fasting is a posture of humility and will precede and help us with national repentance and the healing and reconciliation of this country that we need so desperately. In this nation we have racism—how can you have a Christian nation—I’m talking about the church, not anybody else—how can we have racism in the church? In 1 John 4:19–21 we are liars if we say we love him whom we don’t see and we don’t even love our brothers whom we do see. We need to repent for that very much. That’s hurting the cause of the gospel. It creates tremendous division. We have tribalism here; we have racism here: “Leave me alone, I’m from this country over here.” We forgot—no, you’re in the United States of America; we are brothers and sisters. And not only that, but in the kingdom of God—in Revelation 7:9 onward—all nations, tribes, kindreds, and peoples are worshiping at the throne of the Lord God Almighty—not just one group. The Lord is calling us there— that’s where we need to be—and we need to repent.

1 Samuel 7:6... Let’s back up and go to Jonah chapter 3 since we’re on national repentance. We’re just pulling the low-level fruits—super powerful national repentance of a country called Nineveh and a nation known as Assyria. High level, just very briefly: Assyria was the enemy and arch-nemesis of Israel. It was Assyria—the Assyrians—that took over the northern kingdom,

carried them off, and then Samaria became known for the Samaritans. The Assyrians were public enemy number one; they were ruling the world. Nineveh is the capital city of Assyria. And Jonah was sent with the gospel of repentance to the people in Nineveh in Assyria—to repent. The Lord sent him to the enemies—can you imagine that? Could you do it? Jonah said no—he didn’t want to—so he left, got swallowed up by the great fish, and was spit back up in the direction he should have been all along. Then he repents and says, I better go give them the message—it was too dreadful to argue with the Lord God Almighty.

So now he has to deliver the message to the Ninevites. The Ninevites don’t have synagogue; they don’t have Bible, Torah, Moses, prophets—they don’t have any of that. But they have a wise king—a very, very wise king. Listen to this: Jonah chapter 3 (the entire chapter is very good and very relevant to us in the States). Verse 1: “Then the word of the Lord came to Jonah a second time: ‘Go to the great city of Nineveh and proclaim to it the message I give you.’ Jonah obeyed the word of the Lord and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it. Jonah began by going a day’s journey into the city, proclaiming, ‘Forty more days and Nineveh will be overthrown.’ The Ninevites believed God. A fast was proclaimed, and all of them, from...”

[Transcript continues beyond this point in the live session. End of provided segment.]

10

Holy Fasting — Part 2 segment 2

Speaker: Senior Pastor Louis Lupo

Series: Holy Fasting

Session: Part 2

We’re not Israel. And don’t believe all those people out there saying, “No, the Israelites are...” There’s some sort of perverse theology. No—God is still going to redeem Israel. Israel is going to be revived. The 70th week has yet to take place. We’ve covered this in our end-time prophecy and we’ll cover it yet again. But those of you following, you’re well aware, you’re well educated.

Jonah 3:1–5

Verse 1, Jonah chapter 3: Then the word of the Lord came to Jonah a second time: “Go to the great city of Nineveh and proclaim to it the message I give you.” Verse 3: Jonah obeyed the word of the Lord and went to Nineveh. Now Nineveh was a very large city; it took three days to go through it. Verse 4: Jonah began going a day’s journey into the city proclaiming, “Forty more days, and Nineveh will be overthrown.” Verse 5: The Ninevites believed God. A fast was proclaimed, and all of them—from the greatest to the least—put on sackcloth.

So you start to see that with fasting there are other protocols. There’s fasting and prayer. There’s fasting and sackcloth. There’s fasting and ashes in sackcloth. And look at these Ninevites: they’re not Israelites—and they believed the prophecy. How do you know they believed the prophet of

the Lord, Jonah? Because they took action. I can't say if there's somebody there in Nineveh, "Oh, we believe you, Jonah," and they didn't do anything—they didn't believe a thing. But the Ninevites did believe. They said, "We better take action, or we're in a lot of trouble." That's how you know.

Each prophecy the Lord gives us in our lives is meant to change the way we live—meaning we're supposed to take action. When the Lord speaks earthquake to the United States of America, He's saying we need to take action: we need national repentance.

Jonah 3:6–10

Now watch this: When Jonah's warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth, and sat down in the dust. This is the proclamation he issued in Nineveh: to have national repentance, you need your national leaders to do exactly what's happening here. What kind of wisdom and Spirit did the Lord place in this king, a Ninevite—an Assyrian—who doesn't have the Bible nor the prophets? But he knew the Lord was serious. He cared about his people, and he was given this supernatural insight. Look at what he does, and look at what he says:

"By the decree of the king and his nobles (so he includes his nobles that they live too): do not let people or animals, herds or flocks, taste anything; do not let them eat or drink"—even animals. "But let people and animals be covered with sackcloth." He's covering people and the animals and the cattle—everybody and everything—with sackcloth before the Lord. "Let everyone call urgently on God. Let them give up their evil ways and their violence." This is: give it up, turn away from your sin. Verse 9: "Who knows? God may yet relent and with compassion turn from His fierce anger so that we will not perish."

Verse 10: When God saw—here you go again—He sees the sackcloth, He sees the fasting, just as He saw with wicked Ahab. He sees it here in Nineveh. "When God saw what they did and how they turned from their evil ways, He relented and did not bring on them the destruction He had threatened." That king saved Nineveh.

First of all, is that not the best news? That a pagan king, who didn't grow up in church—blessed people, these are Assyrians. Many of them were demon-worshipping, child-sacrificing, terribly violent. They were the most brutal. They put hooks in people; they didn't cuff them. It was terrible. I won't go into the details. That's why he said we need to repent of this violence we're doing—one to another and to our brothers and sisters. You didn't want to be conquered by the Assyrians. That was worse than any other possible fate because of the way they treated people and how violent they were.

And you can see this Assyrian king of Nineveh brought forth a national repentance—and that shows you how powerful it is when we go before the Lord in fasting and in prayer and in sackcloth. You can see where the power is. The power is not in money. The power is not in the UN. The power is not in the Federal Reserve. The power is not in the bank and finances. The power is in our connection to the Kingdom of God, to the God of all creation. He can turn the king's heart. He can stave off disaster. He can bring rain. He can stop the plague. Our God is well able to do all these things: to restore our nation, to mend hearts, to give us the right heart and the

right spirit. That's what the Bible says—that the day will come: we'll have a new heart and a right spirit.

New Testament Scriptures

Let's go to another New Testament scripture. I like reading these; that way nobody can lie to you. Turn to Luke chapter 4—verses 1–2. We're just covering as many of the fasting scriptures as we can—the holy fasting scriptures in the Bible.

Listen to this one—**Acts 9:6–12**. I'm going to start at verse 6: “Now get up and go into the city, and you will be told what you must do.” The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. Verse 8: Saul got up from the ground, but when he opened his eyes he could see nothing—struck with blindness. So they led him by the hand to Damascus. How does Paul respond? For three days he was blind and did not eat or drink anything. He went into a time of holy dry fasting. He knew he was in a lot of trouble. He knew the call of God was on his life. This was no ordinary time, so he made a commitment to remove the things of this earth and went to holy dry fasting—three days and three nights.

Acts 27:33—“Just before dawn, Paul urged them all to eat. ‘For the last fourteen days,’ he said, ‘you have been in constant suspense and have gone without food—you haven't eaten anything.’” That was during a time of great distress.

Esther 4:16—Back to the Old Testament: At this time all Israel was at risk of being exterminated. An existential threat—they wanted to destroy Israel. By the way, the same group of people today that want to destroy Israel, like Haman's group in the Middle East, wanted to destroy Israel. Esther 4:16: “Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days—night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law; and if I perish, I perish.” She went for the counsel of the Lord—for Heaven's counsel—and for the favor of God on behalf of her country. You couldn't present before a king uninvited; you would die. But this is Esther—she calls a holy fast.

Ezra 10:6—“Then Ezra withdrew from before the house of God and went to the room of Johanan son of Eliashib. While he was there, he ate no food and drank no water, because he continued to mourn over the unfaithfulness of the exiles.” This is a time of holy fasting where the concern is the nation. He wants to intercede and make a difference. We saw fasting as a conduit to connect to the Kingdom of God: to hear the direction of the Lord; that the will of God be done; that an entire nation called Assyria and an entire city called Nineveh would be saved. How powerful is that!

You can always go to a time of prayer and fast—we can't say no to that. Now there are exceptions, and I'm going to cover some of those exceptions so that people don't run off and say, “This is the best news ever,” when you're on medicine, or you have exams, or something else is coming up. We'll do this with the wisdom of God. Amen?

2 Corinthians 6:4–5—“In all things approving ourselves as the ministers of God: in much patience, in afflictions, necessities, distresses; in stripes (whippings), in imprisonments, in tumults, in labors, in watchings, in fastings.” Fasting marks the lifestyle of a true servant of Jesus

Christ. It's something we must incorporate into our walk. If people ask what I do and what I recommend for the sheep of Christ—"I want to increase the anointing; I want to increase God's favor in my life"—the best place you can go is fasting: deny the wicked, sinful desires of the flesh and be in the Word. Put those together and you'll see God move mightily. You'll come out of the fast and be really, really shocked.

Fasting as an Investment

Let me share some notes—very practical. "Fasting as an investment." Whenever the Lord rises to call you, that is the time to rise up and tell Him, "Lord, I am ready." There is a perpetual conflict in every heart—the conflict of our will versus God's will; the spirit versus the flesh. The Lord Jesus Himself had this conflict at Gethsemane when the Spirit was saying one thing and the flesh was too weak.

When God calls, please—if you can—accept. Why do I say so? Because fasting is an investment in the Kingdom of God. Not prosperity "credit," but spiritual investment—because you don't know what is ahead. When you are fasting, you're shielding even for your family. The Lord sees you. How many times have we seen a mom who doesn't seem to have any "work" at all, but she's fasting and praying for her family—she ends up with the most powerful family, and her sons and daughters are mighty ministers of the Lord. People wonder, "How did that happen?" She invested long ago in the Word and in fasting and prayer. It makes a difference—even generationally. He's the God of Abraham, Isaac, and Jacob. The Lord can see Jacob from Abraham. He sees through generations, and when we do these things, we bless those after us. The Messiah is coming, and that anointing even flows down to our grandchildren. They need us today like you wouldn't believe.

Same with the calling of the Lord: He wants to deposit the priesthood in your home—the treasured priesthood. It's important to accept. In the short run, you may not understand, but say "yes," because none of us knows what a day will bring. You're investing in the Kingdom of eternity.

Practical Do's

1. Begin by drinking only for three days (step one).
2. Break the fast and eat normally—*how* you break matters. Don't break with junk food. Break holy, eat well.
3. Next time, fast two days dry; then break by eating normally.
4. Next time, fast three days dry; then four days (progressive plan).
5. When you dry fast, break with fluids first, then gradually add light, soft foods (eggs, mashed potatoes, noodles) until you recover well. It takes time to recover, especially after a holy dry fast.

Practical Don'ts • Don't fast during exams or high-intensity work (e.g., heavy-duty cement truck driving, major court date, big presentation). With major undertakings, do not dry fast.

- Don't fast if you're taking medicine. We're not giving medical advice—consult your doctor for counsel on whether you can fast. If you're on medication, you must get your doctor's permission. Do not do this if you're taking medicine.

On Dry (Black) Fasting

Dry fasting—sometimes called black fasting—is no water, no food. You won't die immediately; you can survive many days with no food and no water, though it catches up quickly. It's very powerful spiritually and physically. When breaking a total holy dry fast, break with vegetables and soft food—slowly, especially after several days. Things like lemon drinks help. Before you break, take time in prayer and thanksgiving—don't just run out and say, "Finally, I can eat." (There are more details we can cover on breaking a total holy dry fast.)

Daniel 9:3, 24–27

"So I turned to the Lord God and pleaded with Him in prayer and petition, in fasting, and in sackcloth and ashes." Israel was in enormous trouble—in Babylonian captivity. Daniel realized something was wrong: based on Jeremiah they should be freed "any time now," but it didn't look like it. So he goes to the Lord—and that is when the big historic prophecy was revealed (Daniel 9:24–27), a foundation scripture for end-time prophecy. The Lord gave Daniel the answer: "Even before you finished praying, I heard," and sent a messenger with the answer. We're beginning to understand its full spectrum right now as the abomination of desolation (Jesus and Daniel) is down the road—yet you can already see things taking shape.

Closing & Call to Prayer

Let us close it here. Let us receive Jesus as Lord. We'll have one more segment tomorrow to close out any details. We made it through many scriptures. I have an official letter I want to read for YouTube and TikTok—exactly where we are. We're talking about serious, weighty matters for the nation. We have a couple hundred people online; we should have a couple million. I don't believe there are only a couple hundred people in the United States who want to get right with God, walk with the Lord, and see revival. The number is enormous, but we run into "unfavorable discovery," aka censorship. So we have formal letters we've put together for the White House, the FCC, and directly to TikTok—that these messages make it out, that the nation knows how to fast and pray. Part of our national repentance will involve prayer and fasting. If it's just a couple hundred of us with the instructions, that's a lot of work to reach the millions—yet we have the platforms and networks already. The media is powerful, and TikTok's been really good to help us reach people—outreach and dissemination—because the church has gone away from the Word of God.

We'll share a short faith-based testimony tomorrow as we close. The Global Podcast will be on Thursday (evangelizing Thursday), so tomorrow (Wednesday) will be the last one of the week. Three or four got a bit heavy for the congregation, so we may leave it at three segments.

Prayer of Salvation

If you want to receive Jesus as Lord, pray:

"Mighty Father, I repent for all of my sins. My Lord, I repent that I have lived a fast-less life. Lord, please help me, strengthen me, and anoint me to do the disciplines You have detailed for us and for me in Your Word. Fill me with Your Holy Spirit and wash me with the eternal blood of

Jesus. My Lord, keep my name in the Lamb's Book of Life, and establish Your Word into the very fibers of my heart. I have received You as my Lord and Savior, and in the mighty name of Jesus, I am born again. Amen."

Q&A Notes & Ministry Updates

- We'll post the holy fasting material on the Awakening Acts site under "Messages" (top link), alongside MP3s, audio, video, and transcripts.
- Thank you for your feedback—iron sharpens iron.
- Encouragement to those on the journey: be patient with the Lord and with yourself. Your anointing and calling are unique—don't copy another's anointing (cf. Exodus 30). Work out your salvation with fear and trembling (Philippians 2:12). Pray to be counted worthy to escape what is coming (Luke 21).
- Remember: nobody walking the earth has "entered" yet—so we remain humble and watchful.
- On co-hosting/technical notes: still learning best practices; post-processing concerns noted.

Benediction

Sovereign Lord, in the mighty name of Jesus, as we go this evening, we go in thanksgiving and reverence before You. Preserve the gains made this day. Bring the Word of God from their hearts to the forefront of their remembrance. Keep, preserve, and protect them. Increase their anointing and the scope of their ministry. Provide abundantly—baskets of blessings. Bless their righteousness, holiness, and eternity in Heaven. Have Your way in their lives, that each would be a golden vessel fit for every good work in Your house. I cover them with the eternal blood of Jesus, even upon the doorposts of their hearts, that each and every one would enter on the day You take the Church. I pray for the four corners of the United States of America—a fountain and flood of the blood of Jesus. Thank You for remembering the United States and using us for holy and golden work. All glory, honor, reverence, thanksgiving, and appreciation unto You, O Lord. I release these blessings according to the anointing and authority You've placed upon me for this nation. In the mighty name of Jesus we pray. Amen and amen.

The Lord bless you all. Great peace to you in Jesus' mighty name. We'll be back tomorrow, Lord willing. Amen. Shalom. God bless you.