

## I. INTRODUCTION

### A. Prioritization: Learning to Love

I know God's will for your life: to grow in loving Him with all your heart, soul, mind, and strength

Love is implicitly tied into obedience

This life is more than fire insurance when we die. We're going someplace. Our salvation experience just the launch

The second is to love our neighbors as we love ourself; and everyone around us (even our enemy) is our neighbor

How are we doing with loving our neighbor?

God's question to us: "Did you learn to love?"

### B. Assessment

So how are we doing?

Two primary indicators of our love quotient: our schedule and our checkbook

What adjustments need to be made?

Are we using our time, talent, and treasure in a primary way for God's kingdom?

Discipleship: in light of the Gospel moving from unbelief to belief in every area of your life - Caesar Kalinowski

Listening for God's voice and will in every area of our life and then obeying.

We're doing this together.

Repent, make things right, hit delete, start afresh

### C. Why Another Consecrated Time?

Reprioritization

I need constant corrections...and so do you

Certain outworkings have staying power

God responds to us as we draw near

## II. A CONSECRATED TIME

### A. Vision:

1. God is our primary focus: we are consecrated or fasting unto Him; we are making additional time to seek God: bring words with us; ask Him questions

a. just be in His presence

b. bring words with us - God wants to hear our voice:

c. listen for His voice and be committed to quick, active obedience

There is a process to this

2. *Recommendations:*

a. Personal Time: Daily - Would recommend finding at least a half hour a day to specifically seek Him individually (an hour is better—especially if giving up a normal activity that you can spend that previous time with the Lord

Will have the google file to help with greater accountability for those who want to join in praying with and for others'

b. Corporate Time: Once a week commit to one of the hour-long prayer zoom times of praying with others  
Will have Saturday night prayer times from 7-9pm each Saturday in January. Why not plan to make one (or more) of these times?

### B. Practicalities (Excerpted and edited from Amy Lykosh's "Welcome to the F(e)ast")

1) **Figure out what you are fasting away from.**

What are you giving up. It could be any of a number of things. Many thoughts: Food, media, movies

2) **Figure out what you are fasting toward.**

What is the focus of the fast? What is the purpose of your fast?

Common themes include: provision, breakthrough, calling the prodigal home, direction, revival, wisdom, healing, hope.

You can ask, “Lord, what do you have for me?”

You don’t have to stick with only one request, either! I’ve done as many as seven, but that was a bit much. I think three to five is probably the sweet spot.

### **3) Inform those who need to know about your plans.**

Most likely, those who live with you will appreciate knowing in advance what you’re planning to do.

## **C. Four Traditional Types of Fasts** - Excerpted and edited from Amy Lykosh’s “Welcome to the F(e)ast”

**1) A Complete Fast.** With this option, people drink only liquids. Water, fresh pressed juices, bone broth.

Don’t start here.

**2) A Selective Fast.** You might think of this like a Lenten fast, when many people give up a food item that they like: sugar, chocolate, wine.

A selective fast might also be a category: all beverages other than water (or water and coffee, depending on the person).

Or maybe: all processed foods.

Or you might choose a specific set of ingredients to focus on. A Daniel Fast, for example, would be a version of this, where a person eats foods sown or grown. A vegan diet.

Another example would be a liquid-only diet. With this, you could do smoothies, soups, protein drinks. (I did this once for a week, and though I wasn’t hungry, I was surprised by how much I missed the sensation of chewing.)

Irish monks developed Guinness so they wouldn’t be hungry during fast days. Nothing like drinking 1,000 calories in each stein to keep the hunger pangs at bay.

**3) A Partial Fast,** also called an intermittent fast or a Jewish fast.

With this fast, you opt to only eat during certain hours of the day.

For example, “I will eat for eight hours and not eat for sixteen hours.”

So with this, you’d stop eating at, say, 8pm, then you would eat again at noon the next day.

If you are used to grazing during most of your waking hours, it could be that you start with 12 hours on and 12 hours off, and every few days adjust the window by a half hour.

**4) A Soul Fast.** If you aren’t in a place to give up food ... that’s fine! If you’re pregnant, or nursing, or deal with low blood sugar, or have a history of eating disorders, or for some other reason that makes a food restriction a challenge ... that’s no problem! You can still fast!

You might step away from a particular social media that has gotten a bit out of control.

You might decide to focus well on forgiving. As often as angry thoughts arise, you squelch them.

An example of someone spending the 21 days actually believing the scripture was one of the most powerful times in her life.

A soul fast, then, is any way that you feel the Lord is calling you to turn away from something and renew your mind towards a new thought pattern.

**Note:** You can also combine several options.

For example, for one 21-day fast, I fasted from processed food and sugar, and also avoided negativity.

But, at the end of the day, again, the point is that we don’t fast *away* from something, so much as we fast *towards* something better.

## **D. When You Don’t Want to Give Up One More Thing**

If you are in a season where you already feel like you’ve had to give up more than you’d prefer, I have a Corrie ten Boom story for you.

“I remember in Ravensbruck ... when we had very little to eat, my sister Betsie said, ‘Let us dedicate this involuntary fast to the Lord that it may become a blessing.’ Almost immediately we found we had power over the demons that were tormenting us and were able to exercise that power to cast them out of our barracks” (71).

They took the challenge that they already were enduring—hunger and imprisonment—and dedicated it to God. Their involuntary hunger became a vector of power over spiritual oppression in their lives.

Though the physical circumstances didn’t change, the spiritual reality did change.