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A PROCLAMATION

The U.S. Senate initiates and President Abraham Lincoln officially declares April 30, 1863 as “a day of national humiliation, fasting, and prayer” (9).

Two Related Themes:

- I. Acknowledging unique blessings enjoyed by the U.S. but suggesting that the U.S. has shown pride and self-sufficiency (root causes of a grave national crisis).
- II. Acknowledging “the overruling power of God” in the affairs of men and nations by UNITED PRAYER AND FASTING.

Author’s Question:

“Is there a divine Power that overrules the destinies of nations? Can this power effectively be invoked by prayer and fasting?” (12).

CHAPTER 1: The Salt of the Earth

“*Ye are the salt of the earth.*” -Matthew 5:13

I. Two Familiar Uses of Salt

a. Salt Gives Flavor

- i. Our Function: To give flavor to the earth.
- ii. Who enjoys this flavor? God.
 1. “Our presence makes the earth acceptable to God. Our presence commends the earth to God’s mercy” (14)/

iii. Principles (based on Gen. 18:16-33 – Abraham’s intercession on Sodom’s Behalf)

1. It is never the will of God that the judgment due to the wicked should come upon the righteous. God’s dealings w/ believers and world are different.
 - a. There is persecution (coming from the wicked) for the sake of righteousness.
 - i. Christians must expect to suffer persecution.
 - b. There is God’s judgment upon the wicked.
 - i. Christians may be *chastened* by God to preserve us from undergoing His judgments.
 - ii. But Christians should not be included in God’s judgment upon the wicked. (1 Cor. 11:32; Ps. 91-7-8; Ex. 7-12; Ex. 11:7)
2. The presence of righteous believers is the decisive factor in God’s dealings with a community.
 - a. Ratio of 1 Righteous: 1,000 Sodomites – God was not going to destroy the city.
 - i. E.g) In NK: 22m population. Need 22k Righteous Christians?
 - b. We are Christ’s Ambassadors. (2 Cor. 5:20; Phil 3:20)
 - i. Represent Heaven’s Government.
 - ii. Have Authority of Heaven.
 - iii. Our presence on earth “guarantees a continuance of God’s forbearance and mercy toward the earth” (21).

- iv. When our presence is withdrawn – Full divine wrath and judgment upon the earth.
- b. Salt Restrains Corruption
 - i. Salt doesn't abolish corruption (i.e. process of sin).
 - ii. Salt holds corruption long enough for God's purposes of grace and mercy to be worked out.
 - iii. So, once our influence ceases, result will be total degradation.
 - iv. (2 Thes. 2:3-12)
 - 1. Antichrist will eventually emerge.
 - 2. The restraining power is the Holy Spirit (H.S.) w/I the Church.
 - 3. Christ's disciples indwelt by the H.S. act as a barrier to hold back lawlessness and emergence of Antichrist.
 - 4. Once the H.S. with Christ's completed Body withdraws, forces of lawlessness will proceed w/o restraint to Antichrist's purposes.

II. The Consequences of Failure

- a. Church stands as the barrier to Satan's supreme ambition to gain dominion over the earth.
- b. If Satan can undermine faith and righteousness of the church
 - i. barrier is removed
 - ii. a way is opened for him to gain dominion.
- c. If Christians fail, we'll be overcome.

CHAPTER 2: A Kingdom of Priests

I. Sharing the Throne with Christ

- a. Every Christian has dual citizenship
 - i. Of earth
 - ii. Of God's heavenly kingdom – determined by our relationship to Christ.
- b. We Share with Christ: (Eph 2:4-6)
 - i. Life
 - ii. Resurrection
 - iii. Authority on the throne
 - 1. Christ authority is *supreme* over the universe. He shares this position with believers.
 - 2. Resurrection Power that raised Christ to position of authority now works in believers.
 - 3. Believers are given position in Christ at God's right hand.

II. From Slaves to Kings

- a. God's purpose from the beginning: Share with humans His dominion over the earth (Gen. 1:26).
- b. The Fall: We were subjugated as slaves to sin and to Satan.
- c. Through Christ: Our position of dominion is restored.
 - i. O.T.: *Kingdom of priests* – Double Privilege
 - 1. To minister as priests
 - 2. To reign as kings
 - ii. N.T.:

1. *Holy Priesthood* (ministry of worship & intercession) – 1 Pet. 2:5
2. *Royal [or kingly] Priesthood* – 1 Pet. 2:9
- iii. Revelation 5:9-10 *kingdom of priests*

III. We Rule by Prayer

- a. Christ reigns as
 - i. King: He rules with *authority in the midst of His enemies*
 - ii. Priest: He intercedes.
- b. Our Part
 - i. As Kings: We rule with Christ
 - ii. As Priests: We share His ministry of prayer and intercession, through which we administer *authority in Jesus' name*.
- c. Summary
 - i. "Christ rules even now 'in the midst of His enemies,' and we rule with Him (45).
 - ii. "In the world, the forces of evil are rampant on every hand, rejecting the authority of Christ and opposing the work of His kingdom. But 'in the midst,' the Christians assemble in divine order as kings and priests. Out of their assembly the rod of Christ's authority, exercised in His name, is 'sent forth' through their prayers. In every direction that the rod is extended, the forces of evil are compelled to yield, and Christ in turn is exalted and His kingdom advanced" (45).

CHAPTER 3: Praying for Our Government

I. Good Government is God's Will

¹I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone--
²for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. ³This is good, and pleases God our Savior, ⁴who wants all men to be saved and to come to a knowledge of the truth. (1 Timothy 2:1-4)

Summary of 1 Tim. 2:1-4

- i. The first ministry and outreach of believers as we meet together in regular fellowship is prayer.
- ii. The first specific topic for prayer is the government - "*Not merely do they [professing Christians] not pray for the government first, they scarcely pray for it at all!*" (49).
- iii. We are to pray for good government.
- iv. God desires all men to have the truth of the Gospel preached to them.
- v. Good government facilitates the preaching of the Gospel, while bad government hinders it.
 1. Maintains Law & Order
 2. Keep communication open
 3. Preserves civil liberty
 4. Protects freedom of speech and assembly
 5. Provides a climate for Gospel to be preached.
- vi. Therefore, good government is the will of God.

II. Praying with the Knowledge of God's Will.

14 This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.

15 And if we know that he hears us--whatever we ask--we know that we have what we asked of him.

- b. If we know that we are praying for anything according to God's will, we know that He hears us.
- c. If we know that God hears us, we know that we have the thing that we prayed for. (Doesn't mean immediate fulfillment).
- d. Since good government is God's will, when we pray for it, we have the assurance that good government is granted to us.

CHAPTER 4: Rulers are God's Agents

- I. How God uses human rulers – based on Daniel, Nebuchadnezzar, Cyrus
 - a. God uses human rulers as instruments to fulfill His purposes in history, particularly as they relate to His own covenant people.
 - b. If God's people are disobedient and rebellious, God subjects them to cruel and evil rulers.
 - c. If through repentance and prayer God's people lay claim upon His mercy, He may bring about a change of government in one or other of two ways:
 - i. By removing an evil ruler and replacing him by a good one; or
 - ii. By changing the heart of a cruel ruler, so as to make him an instrument of mercy rather than of judgment.
- II. What God Requires in Those Who Rule – 2 Sam. 23:2-4
 - a. Just
 - b. God-fearing

CHAPTER 5: Seeing History Shaped through Prayer

This section describes Derek Prince's answered prayers regarding world events.

- I. The War in North Africa
 - a. Derek was a soldier, belonging to a demoralized division, caused mainly by selfish leadership.
 - b. Derek set aside Wednesday of each week for prayer and fasting.
 - c. Prayer: "Lord, give us leaders such that it will be for Your glory to give us victory through them."
 - d. Answered Prayer: The British government decided to relieve the commander of their forces and replace with a general, who got killed in a plane crash. An unknown person (who happened to be just and God-fearing) took command and led the forces to victory.
- II. The Birth of the State of Israel
 - a. Context:
 - i. After the U.N. favored a partition for an independent Jewish state, Palestine and the surrounding Arab nations decided to declare war against the Jews.

- ii. Arabs – Well trained armies and abundant military supplies. Jews – Outnumbered, beleaguered w/o an official military.
- b. Prayer:
 - i. Prayed for restoration of the Jews to their land, believing that the sovereign purpose of God was being brought to fulfillment (Is. 43:5-6).
 - ii. “Agreed in prayer” with his wife.
 - 1. His wife specifically prayed for ‘paralysis’ of the Arab armies.
 - 2. Later, an independent Jewish soldier’s testimony indicated, *“There’s something we can’t understand. We go into an area where the Arabs are. They outnumber us ten to one...better armed than we are. Yet,...they seem powerless to do anything against us. It’s as if they are paralyzed!”* (87).
 - iii. Arab armies were defeated and driven back.

III. The End of Stalin’s Era

- a. Context:
 - i. Stalin had planned a systematic purge directed against the Russian Jews.
 - ii. Derek felt that God was laying a burden for the Jews in Russia.
- b. Prayer: Derek and the a few prayer group leaders across Britain set aside one day for special prayer and fasting on behalf of the Russian Jews. All abstained from food.
- c. Answer: Two weeks later, Stalin died; internal Russian policy changed (“destalinization”) so the purge of Jews was not carried out.

IV. Kenya’s Birth Pangs

- a. Context:
 - i. While Derek and his wife were missionaries in Kenya (1957-1961), Kenya was struggling to recover from Mau Mau movement, which created bitter mistrust and hatred between Africans and Europeans.
 - ii. The forecasts of the political experts for Kenya’s future were dark.
- b. Prayer:
 - i. In 1960, Derek was ministering at a conference. During the final service, he heard God in his spirit that they should pray for the future of Kenya.
 - ii. Prayer time reminded Derek of Rev. 19:6: “Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder...”
 - iii. Then, Derek’s translator:
 - 1. Had a vision: Horses coming from the **east** and then turning away toward the north.
 - 2. Meaning: God seemed to tell the translator, *“Only the supernatural power of the prayer of my people can turn away the troubles that are coming upon Kenya!”* (96).
- c. Answer:
 - i. In 1964, a bloody revolution broke out in Zanzibar, off Kenya’s **east** coast, ushering in communist control. This spread of communism was spreading to Kenya, but it was suppressed by President Jomo Kenyatta. The communist influence, instead, turned northward in Somalia; southward in Tanzania; and westward in Uganda.

- ii. The vision of Derek's translator had become a reality- "*Only the supernatural power of the prayer of my people can turn away the troubles that are coming upon Kenya!*"
- iii. Kenya has remained friendly toward Christianity and "*has become a strategically located center from which trained national Christians are able to move out with the gospel message to all the surrounding countries*" (98).

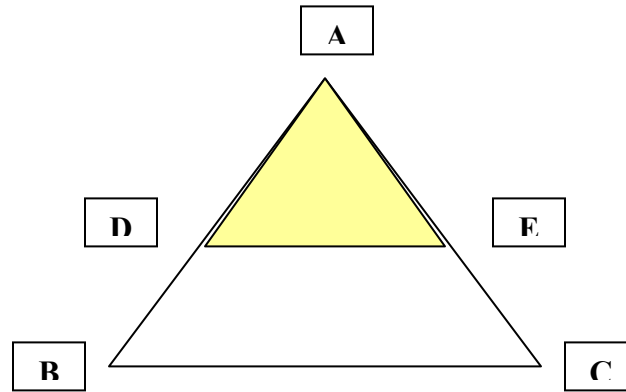
CHAPTER 6: Fasting Intensifies Prayer

- I. Christ's Teaching and Example
 - a. Emphasizes motive and warns against religious ostentation for the sake of impressing people. (Matt. 6:1-18)
 - b. Fasting is endorsed by Christ's own example – Luke 4:1-2.
 - i. When Jesus went into the wilderness, He was already **full** of the H.S.
 - ii. After fasting, He returned in the **power** of the H.S.
 - iii. Fasting was the final phase of preparation through which He had to pass, before entering into His public ministry.

- II. The Practice of the Early Church
 - a. Fasting was a vital part in Paul's ministry – Acts 9:9; 2 Cor. 6:3-10; 2 Cor. 11:23-27;
 - b. Early Church fasted individually and COLLECTIVELY – Acts 13:1-3; Acts 14:21-23
 - i. As a result, they received direction and power from the H.S. for decisions or tasks of special importance.

- III. How Fasting Works
 - a. Fasting helps a Christian to receive direction and power from the H.S.
 - b. It's a form of mourning, in one sense.
 - i. Mourning is not self-centered remorse or hopeless grief.
 - ii. It's a response to H.S.'s prompting to share in God's grief over sin and folly of humanity – 2 Cor. 7:10.
 - c. It's a means to humble and chasten oneself.
 - i. Rightly practiced, fasting brings both soul and body into subjection to the H.S. – 1 Cor. 9:27
 - ii. Fasting deals with barriers to the H.S. – self-will and insistent, self-gratifying appetites of the body. (Gal. 5:17).
 - 1. Fasting changes people, not God.
 - 2. Breaks down barriers in man's carnal nature that stand in way of H.S.'s omnipotence.
 - 3. With barriers removed, H.S. can work unhindered in His fullness through our prayers.
 - d. Four Requirements in 2 Chron. 7:14: if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.
 - i. Humble themselves.
 - ii. Pray.
 - iii. Seek His face.
 - iv. Turn from their wicked ways.

- e. Fasting will never change the righteous standard of God. If something is outside the will of God, fasting will never put it inside the will of God – e.g.) David’s fasting to save his son after he committed adultery (2 Sam 12).
- f. Fasting is neither a gimmick nor a cure-all. *Fasting is not a substitute for any other part of God’s provision. Conversely, no other part of God’s provision is a substitute for fasting (117).*
- g. Illustration



ABC = Complete Will of God
DBCE = God’s Will Appropriated by Prayer without Fasting
ADE = God’s Will Appropriated only by Prayer without Fasting

CHAPTER 7: Fasting Brings Deliverance and Victory

In the Old Testament, collective fasting and prayer brought forth dramatic and powerful interventions by God.

- I. Jehoshaphat Conquers without Fighting
 - a. Text: 2 Chron. 20:1-30
 - b. Background: Jehoshaphat, King of Judah, received a report that a large army from the east was invading his kingdom.
 - c. King J proclaimed a fast throughout all Judah.
 - d. Result:
 - i. Prophetic utterance given by Jahaziel.
 - ii. King J and his people responded with spontaneous worship and praise.
 - iii. Enemy army destroyed themselves.
 - iv. A supernatural victory
 - e. Practical Lessons
 - i. Anti-Christian forces are at work in the world that are hostile and formidable. It is time for God’s people to unite in prayer and fasting.
 - ii. Spiritual Gifts are needed.
 - iii. The Supremacy of Spiritual Power over Carnal Power.
 - 1. Our weapons – Collective fasting, united prayer, supernatural gifts of the H.S., public worship and praise
- II. Jehoshaphat Conquers without Fighting
 - a. Text: Ezra 8:21-23

- b. Background: Ezra is to lead the exiles back to Jerusalem, but the journey is infested by savage tribes and bandits. In addition to wives and children, they had 1000s of dollars worth of sacred vessels of the temple.
 - c. Ezra proclaimed a collective fast to seek help and protection from God; to humble themselves before God; and acknowledge their dependence on Him.
 - d. Result: Returned in perfect peace and safety.
- III. Esther Transforms Disaster into Triumph
- a. Text: Esther 4
 - b. Background: Haman schemed an irreversible decree to annihilate all the Jews.
 - c. Esther arranged with Mordecai to gather all the Jews and unite in a collective fast for 3 days and nights without food or water (desperation).
 - d. Result:
 - i. Persian Empire's policy changed.
 - ii. Haman hanged.
 - iii. Enemies of Jews suffered total defeat.
 - iv. Mordecai and Esther became the two most influential personalities.
 - v. Jews enjoyed favor, peace, and prosperity.
- IV. Nineveh Spared; Samaria Destroyed
- a. Text: Book of Jonah
 - b. Background: God spoke through Jonah that judgment will befall Nineveh.
 - c. King of Nineveh and his people's response was immediate. The king proclaimed a fast (no food, no water) for the entire city, extending even to animals. It was an expression of deep inner mourning and self-humbling.
 - d. Result: Nineveh was spared from God's judgment.
 - e. Lessons for Today:
 - i. In God's dealings with nations, His promises of blessing and warnings of judgment are conditional.
 - 1. Judgment can be averted by repentance.
 - 2. Blessing maybe forfeited by disobedience.
 - 3. Example:
 - a. Nineveh:
 - i. Received 1 prophetic warning.
 - ii. People responded with universal repentance.
 - iii. City was spared.
 - b. Samaria (N. Kingdom of Israel):
 - i. Received repeated prophetic warnings.
 - ii. People rejected them and refused to repent.
 - iii. Assyria became instrument of God's judgment of Israel. Samaria was destroyed and its people went into captivity.

CHAPTER 8: Fasting Prepares for God's Latter Rain

- I. The Pattern of Daniel's Intercession
 - a. Daniel was a prophet and a student of prophecy.
 - b. He knew, from his study, that the promised hour of deliverance and restoration was near at hand.
 - c. He practiced regular intercession, 3x/day, for Israel's restoration to their land.

- d. "...set my face unto the Lord" (Dan. 9:3). No discouragement, distraction, opposition should hold us back, until we have obtained the full assurance of an answer to God's promise.
- e. Daniel undergirded his prayers with fasting – mourning, self-humbling, identifying with his own people the rebellion and backsliding.
- f. Daniel exemplifies the theme of this book.
 - i. His prayers (w/ his gift of revelation) changed King Nebuchadnezzar's heart, procuring favor and promotion for the Jews in Babylon.
 - ii. His prayer and fasting opened the way for the restoration of Israel to their own land.
 - iii. The revelation to him demanded Daniel's involvement.
- g. Special lesson:
 - i. The prophecies and the promises of God's Word are never an excuse to cease praying. They are intended to provoke prayer with increased earnestness and understanding.
 - ii. Revelation demands involvement.

II. Joel's Thrice-Uttered Call (Joel 2:28; Acts 2:16-17)

- a. Latter-day outpouring of the H.S.
 - i. *Former Rain*:
 - 1. Marks the beginning of 'the last days' - Day of Pentecost.
 - 2. Brought into church – standards of purity, power, and order
 - 3. Experienced Reformation.
 - ii. *Latter Rain*:
 - 1. Marks the close of the last days – Spirit now falling on the Church worldwide.
 - 2. Will restore the Church to the same Former Rain standards of purity, power, and order.
 - 3. Purpose if Restoration.
- b. It will take united prayer and fasting to precipitate the final fullness of the Latter Rain – Joel 2:28; 1:14; 2:12; 2:15-17

III. Isaiah's Great Fasting Chapter 58

- a. Two Types of Fasts
 - i. v. 3-5 Unacceptable Fast – religious ritual; no real repentance/ self-humbling; legalism; criticism; insincerity.
 - ii. v. 6-12 Acceptable Fast – loose bands of wickedness; undo heavy burdens; set oppressed free; break every yoke; toward the needy and oppressed.
- b. Blessings of an Acceptable Fast – Is 58:8-12
 - i. Health and Righteousness
 - ii. Answered Prayer
 - iii. Guidance and Fruitfulness
 - iv. Restoration

IV. A Place of Personal Decision:

Ez. 22:30 "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none."

- a. Again, God is looking for a person.
- b. Will you offer yourself to God for this purpose?

- c. Will you give yourself to prayer and fasting?
- d. Will you join yourself in fellowship with others of like vision and determination, and with them unite in special periods of prayer and fasting?

CHAPTER 9: Practical Guidelines for Fasting

- I. Fasting Is Similar to Prayer
 - a. Prayer:
 - i. Every Christian cultivates personal prayer life – e.g. set aside definite time each day.
 - ii. There are *special seasons of prayer* that's more intense or prolonged due to perhaps some urgent crisis or problem.
 - b. Fasting: (Same principle applies as prayer)
 - i. Can set aside regular periods of fasting as a part of regular spiritual discipline.
 - 1. John Wesley fasted until 4pm on Wed and Fri of each week.
 - ii. There are *special seasons of fasting* that's more intense or prolonged
 - c. Caution:
 - i. Guard against legalistic bondage. Gal. 5:18: But if you are led by the Spirit, you are not under law.
 - ii. Neither prayer nor fasting should ever become a fixed, legal requirement.
 - iii. Feel perfectly free to change patterns of prayer and fasting, as circumstanced or H.S. dictates.
 - iv. Shouldn't allow a sense of guilt or self-condemnation.
 - v. Private Fasting: No need to declare publicly; Beware of unnecessary ostentation. Public Fasting: Need to make a public announcement.
 - d. Public Fasting:
 - i. Just as Christians gather for public prayer, there's scriptural precedent to gather for public fasting.
 - 1. Leaders set the example.
- II. Guidelines for Individual Fasting
 - a. Enter into fasting with positive faith – Heb. 11:6, Matt. 6:18. You have a scriptural right to expect that God will reward you.
 - b. Fasting should be based on the conviction of God's Word – Rom. 10:17.
 - c. Do not wait for some emergency to fast – Ps. 84:7; Rom. 1:17.
 - d. In the beginning, do not set yourself too long a period of fasting. Move on gradually to longer periods.
 - e. During your fast, give plenty of time to Bible study. Psalms are helpful.
 - f. It's helpful to set certain objectives of your fast in written form.
 - g. Avoid religious ostentation and boastfulness. Life and conduct should be as normal and unpretentious as possible. Fasting doesn't earn you any merit badges from God.
 - h. Keep a watchful check on your motives – Is. 58:1-12.
- III. Physical Aspects of Fasting
 - a. Take proper care of your body (temple of the H.S.) – 1 Cor. 6:19
 - b. If on regular medication, consult medical advice beforehand.
 - c. In early period of a fast: dizziness, headache, nausea. After a day or two, these symptoms will subside.

- d. If you hold out on hunger, the sensation will pass away.
- e. Guard against constipation. Before and after, choose fruit dried figs, prunes, oatmeal, etc.
- f. Wise to abstain from stimulants such as tea or coffee. Customize your fast.
- g. It's scriptural to abstain from food and water, but this should be under the firm directive of the H.S. It should also not exceed 72 hours.
- h. Break your fast gradually. If not, you can nullify the physical benefits of fasting.
- i. Fasts over 2 days will cause your stomach to shrink. Do not over-expand it again.

IV. Guidelines for Collective Fasting

- a. Individual fasting guidelines also apply here.
- b. Agree together in prayer – Matt. 18:19.
- c. Make a commitment to pray specifically for each other during the fasting period.
- d. Choose a meeting place for the public fast.

CHAPTER 10: Laying a Foundation by Fasting

This chapter gives an account of how the pilgrims set a godly standard for America. One distinctive practice that the pilgrims employed was united public prayer and fasting. Three-and-a-half centuries later, the people of the U.S. are still building on the foundations which the pilgrims laid.

CHAPTER 11: Fasts Proclaimed in American History

The pilgrims' proclamation of public fasting days was followed by subsequent generations both by the governing bodies and Presidents (George Washington, John Adams, James Madison, Abraham Lincoln)

CHAPTER 12: Climax: The Glorious Church

I. Seven Distinctive Marks of the Church at the Close of this Age – Eph. 4:13; 5:27

[Christ's Completed Body]

- a. The church will be united in its faith.
- b. The church will acknowledge Christ as its Head in every aspect of His Person and work.
- c. The church will be full-grown.
- d. The completed church will present to the world a complete Christ.

[Christ's Completed Bride]

- e. The church will be permeated by God's glory.
- f. The church will be holy.
- g. The church will be without blemish.

II. The Last Great Task

- a. The initiative in world affairs is with God and His people.
- b. The end-time purpose of God is the restoration and completion of the church. The source of power for the achievement of this purpose is united prayer and fasting.

BIOGRAPHY OF DEREK PRINCE

Derek Prince was born in India of British parents. He was educated as a scholar of Greek and Latin at Eton College and Cambridge University, England, where he held a Fellowship in Ancient and Modern Philosophy at King's College. He also studied Hebrew and Aramaic, both at Cambridge University and the Hebrew University in Jerusalem. In addition, he speaks a number of other modern languages. While serving with the British army in World War II, he began to study the Bible and experienced a life-changing encounter with Jesus Christ. Out of this encounter he formed two conclusions: first, that Jesus Christ is alive; second, that the Bible is a true, relevant, up-to-date book. These conclusions altered the whole course of his life. Since then, he has devoted his life to studying and teaching the Bible.

His daily radio broadcast Today With Derek Prince, reaches more than half the world and includes translations into Arabic, Chinese, Croatian, Malagasy, Mongolian, Russian, Samoan, Spanish and Tongan. He is the author of over 40 books, over 450 audio and 150 video teaching cassettes, many of which have been translated and published in more than 60 languages.

Derek's main gift is explaining the Bible and its teaching, in a clear and simple way. His non-denominational, non-sectarian approach has made his teaching equally relevant and helpful to people from all racial and religious backgrounds.