

Wednesday, April 13, 2022  
**BURNETT AVENUE BAPTIST CHURCH**  
Bible Study  
Dr. Daniel Corrie Shull, Facilitator

*Getting to the Promised Land:  
Black American and the Unfinished Work of the Civil Rights Movement*  
Week 6

**Chapter Nine**

1. Read Matthew 6: 9-13
2. Jesus uses the language of “kingdom” to emphasize “the reign of God on earth as it is in Heaven”. What does “kingdom” mean to you? How do you imagine the kingdom becoming manifest?
3. What are your thoughts concerning Dr. Cosby asserting that The Lord’s Prayer is “a political prayer.”
4. “Part of the grandeur of Christ’s mind is to make goodness positive and not negative. By this I mean that in his design for us to become more Christlike, we have an active role to play. It necessitates us getting into things and not just staying out of things” (83).
5. How does “getting into things” help build the Kingdom of God?

**Chapter Ten - People and Institutions You Should Know!**

1. Ella Baker (December 13, 1903- December 13, 1986) was an American community organizer and political activist who brought her skills and principles to bear in the major Civil Rights organizations of the mid-20th century such as SCLC and SNCC.
2. Bayard Rustin (March 17, 1912— August 24, 1987) was a Civil Rights Activist and an adviser to Martin Luther King, Jr. and the main organizer of the March on Washington in 1963.
3. The Southern Christian Leadership Conference (SCLC) is a Civil Rights Organization founded in 1957, as an offshoot of the Montgomery Improvement Association (MIA), which successfully staged a 381-day boycott of the Montgomery Alabama's segregated bus system.
4. The National Association for the Advancement of Colored People is a civil rights organization in the United States, formed in 1909 as an interracial endeavor to advance justice for African Americans by a group including W. E. B. Du Bois, Mary White Ovington, Moorfield Storey and Ida B. Wells.

**As we close this season of Lent, Pastor Shull is looking for feedback on this Lent book study, as well as to know how many of you have been participating. Please send an email within the next two weeks to [regroup@burnettavebapt.com](mailto:regroup@burnettavebapt.com) with the following information:**

1. How many people are participating in your group
2. How often and on what days your group met during this time
3. Your thoughts, as a group, about the book
4. Your suggestions for future Lent studies

Wednesday, April 6, 2022  
**BURNETT AVENUE BAPTIST CHURCH**  
Bible Study  
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*Getting to the Promised Land:*  
*Black America and the Unfinished Work of the Civil Rights Movement*  
Week 4&5  
(Including Article attached below)

**Concepts and Words to Know**

1. Cultural Disintegration is the process of having a \_\_\_\_\_ impact on individuals as a process of acculturation takes a disintegrating turn.
2. The 1965 Hart-Cellar Immigration and Naturalization Act created a seven-category preference system that gives priority to relatives and children of U.S. citizens and legal permanent residents, professionals and other individuals with specialized skills, and refugees.
3. Opportunity Hoarding is where doors are systemically closed to certain individuals and \_\_\_\_\_.
4. Redistribution of wealth.

**People to Know**

1. Ezra - the Book of Ezra

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2. Esau - Hebrews 12: 17 and Genesis 25: 34

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3. Hanani - Nehemiah Chapter 1

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4. Nehemiah - the Book of Nehemiah

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**Chapter Takeaways**

Chapter 5: Lineage as the specific call for justice.

Chapter 6: The importance of repentance and reparations. There cannot be one without the other.

Chapter 7: The obfuscation of Black American progress must be identified and understood by ADOS.

Chapter 8: The importance of “successful” Black people speaking up on behalf of all Black people.

Next week: Chapter 9 and 10

# World Socialist Web Site **WSWS.ORG**

## California's reparations task force limits potential recipients to those who can prove lineage

Adam Mclean, April 5, 2022

In June of 2021, the state of California initiated a “Reparations Task Force” to consider questions of compensation for the descendants of the victims of chattel slavery. The task force is to report to the state legislature in June of 2023 to make recommendations.

It is significant that the demand finds its home in California, of all states. The demand for reparations has been consistently rejected at the national level, but its proponents have found support here. In the antebellum, California deported runaway slaves back to the South, but it nonetheless remained a free state. Its government opposed the expansion of slavery into the state and supported the Union in the Civil War. When the reparations task force was kicked off in mid-2021, California Secretary of State Shirley Weber asked, “Why in California? Why not somewhere else? Why did we not do it in the South? If not us, then who?”

Good questions, but to give them a serious answer requires an analysis of contemporary political reality, not rhetorical self-aggrandizement. A hint is given in the latest decision by the task force that only those who identify as African American and can prove the enslavement of their ancestors or the presence of a free black ancestor in the US prior to the 20th century can receive a payout.

In a motion that passed 5-4, they stated that eligibility would be “determined by an individual being an African American descendant of a chattel enslaved person or the descendant of a free Black person living in the US prior to the end of the 19th century.” This criterion excludes black African immigrants—of which there are more than 300,000 in California and 2 million in the US—and those who do not identify as African American but can prove slave or free black ancestors.

The question of eligibility is not a minor question. The task force is after all expected to quantify the amount of money owed as part of its work, and the total sum may be substantial. Who will receive it is a chief concern. A number of genealogists were brought to speak to the task force about the issues of using a lineage based approach, some of whom raised important points. In particular, one warned that proving one’s heritage could be “time consuming and costly.”

It should be added that in such a formulation, there is more than a whiff of one of the most reactionary laws of the 20th century. Those who wish to receive reparations must demonstrate as a sort of pseudo-progressive contrapositive to the “one-drop rule” that they are descended from slaves. That criterion, infamous during the Jim Crow period, classified people as “black” if they could be shown to have a single drop of “black blood” in them. In its day, this was used to cast as wide a net as possible. Even those who may not have appeared “black” could be targeted. On occasion, entire families were discovered to be black, and segregated. As featured in the film *Free State of Jones*, Davis Knight, the grandson of Newton Knight, the white leader of an interracial rebellion against the Confederacy in Mississippi during the Civil War, was charged in the late 1940s for marrying a white woman. Davis Knight was one-eighth black.

But now that the issue is the distribution of financial compensation rather than the meting out of “justice,” racial hurdles that are “time consuming and costly” are to be set up to limit recipients.

Civil rights lawyer Lisa Holder, a member of the task force who opposed these criteria, stated, “We must make sure we include present day and future harms. . . . The system that folks are advocating for here, where we splice things up, where only one small slice benefits, will not abate the harms of racism.”

But the same must be said about the whole project of reparations. It diminishes neither the repugnance nor the historical significance of slavery to insist that the demand for reparations raises questions not only of history, but of contemporary social life. In the US, more than one million people were left to die of COVID-19 over the last two years. Inflation is running rampant, and fascism has returned as a political force. Police continue to kill workers of every race and ethnicity with impunity. A new “forever war” against nuclear-armed Russia is the order of the day. Inequality is greater than at any point in history, and what the ruling class fears most of all is the resurgence of the class struggle.



A June 2020 demonstration in Wisconsin for reparations (Photo by Fibonacci Blue)

It is in this context of deep crisis that the call for reparations finds its moment. California is a stronghold of the Democratic Party in the US, with a Democratic governor, and a supermajority in the legislature. The Democratic Party, one of the two right-wing parties of capitalist rule in the US, has turned ever more obsessively to racialism and identity politics as a political tool to divide the working class along racial lines.

The *New York Times*' flagship, the 1619 Project, has formed the intellectual spearhead of these politics. The basic conception underlying the racist falsifications of the 1619 Project is that the interests of “whites” and “blacks” are irreconcilably hostile, and that the conflict between these two camps forms the broad arc of American history. Historically, it denounces all that is progressive in American history, including the American Revolution and Civil War.

The WSWS has always insisted that the demand for reparations represents the interests of privileged layers of the upper-middle class and is aimed at dividing the working class. In mid-2019, towards the outset of the 2020 election season—a period in the election cycle in which the Democrats were taking pains to paint themselves in “left” colors—there were growing calls for reparations at the federal level. We wrote at the time:

With no living survivors of the “peculiar institution” of chattel slavery, it is impossible to place it in the framework of legal reparations. How would such reparations be paid and by whom? By the direct descendants of slave holders? Only by those who had ancestors living in the US during the period of slavery? By all whites? Or would it be extracted from society as a whole?

By what mechanism, moreover, would it be established who is eligible to receive reparations for slavery? Since race has no biological foundation, would the proponents of reparations return to the racist “one drop” rule that prevailed in the south to determine who is black? Or would they object to paying reparations to the many Americans with African slave ancestors who identify as white, and therefore presumably benefit from “white privilege”?

And concluded:

The demand for monetary reparations has the unpleasant odor of a financial scam. Figures like [Ta-Nehisi] Coates and [Senator Cory] Booker do not speak for the working class, but for a layer of the upper middle class who are seeking to effect a more equitable distribution of wealth at the top of society. If a racial reparations program ever did get passed through Congress, *one can be certain that it would only benefit upper middle class African Americans and leave workers scrounging for crumbs from the table.*

We will see, as the task force continues their deliberations, further evidence of this. They will have to debate the question of funding at some point, but at this point, the working class has more than enough experience to understand that the ruling class will not give away anything for free. If there are to be reparations, then they will inevitably be implemented to the benefit of a thin layer of the minority elite and upper-middle class, and at the expense of the working class. If there are reparations, then they will go to the Oprah Winfreys of the world, not the George Floyds.

<https://www.wsws.org/en/articles/2022/04/05/repa-a05.html>

Wednesday, March 23, 2022  
**BURNETT AVENUE BAPTIST CHURCH**  
Bible Study  
Dr. Daniel Corrie Shull, Facilitator

**Getting to the Promised Land:  
Black America and the Unfinished Work of the Civil Rights Movement  
Week 3**

**CONCEPTS AND WORDS TO KNOW**

1. Lineage- focused is to \_\_\_\_\_ everyone who \_\_\_\_\_ from a particular \_\_\_\_\_.
2. Pedagogical mission is the \_\_\_\_\_ of a \_\_\_\_\_ strategy.
3. Meaningful atonement is to settle in a \_\_\_\_\_ way the wrongs that have been previously perpetuated.

**“No Liberation without Reparations”**

1. Discussion Question: What does liberation mean to you? What does liberation mean to Black people? How do reparations impact liberation?
2. “Capital —particularly the capital that would otherwise be available had it not been stolen — is of course an indispensable component of a broken people’s ability to adequately reconstruct themselves” (34).
3. “But in terms of priority, the need for those people to receive an education about what was done to them to make them so broke in the first place, to help impress upon them the specificity of who they are as a people and why they must bear that specificity in mind before, during and after they rebuild, is absolutely paramount”(34).

**The Biblical Case for Reparations**

1. Read Genesis 15: 13-14
2. Read Exodus 3: 21-22
3. Luke 19: 8-9

**How Should This Inform the Way We Live Our Christian Faith**

1. THINK THROUGH: What do reparations look like systemically? Is it practical?
2. REFLECT: What does repayment for personal wrongs look like personally?

**Schedule**

- Week 1 - Week of March 6- Introduction and Chapter 1  
Week 2- Week of March 13- Chapter 2 and 3  
Week 3- Week of March 20 - Chapter 4  
Week 4- Week of March 27- Chapter 5 and 6  
Week 5- Week of April 3 - Chapter 7 and 8  
Week 6 - Week of April 10 - Chapter 9 and 10

Wednesday, March 16, 2022  
**BURNETT AVENUE BAPTIST CHURCH**  
Bible Study  
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***Getting to the Promised Land:***  
***Black America and the Unfinished Work of the Civil Rights Movement***  
Week 2(r)

**CONCEPTS AND WORDS TO KNOW**

1. Coalition \_\_\_\_\_
2. ADOS is the \_\_\_\_\_ Descendants of \_\_\_\_\_.
3. LGBTQ is an acronym for the \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ community.
4. Doctrinaire Leftism is the \_\_\_\_\_ commitment to the ideals of the \_\_\_\_\_ liberalism.
5. Empire is the \_\_\_\_\_ unit made up of territories and \_\_\_\_\_.
6. Cultural milieu is the setting and \_\_\_\_\_ in which a person \_\_\_\_\_ including \_\_\_\_\_ and \_\_\_\_\_ aspects of \_\_\_\_\_.

**Chapter 2**

7. Read 1 Kings Chapter 11
8. Intersectionality: the intersection of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.  
Is it helpful or not?
9. “So many of ADOS children today do not speak our ancestors’ language of justice” (pg. 22). What language, concepts, and theologies are necessary to pass down to the succeeding generations?
10. Point of the chapter: “Let us build ourselves and our institutions first!”
11. Discussion Question: What institutions are important for Black people to build? Why? Though the church is one of these institutions, how should the church assist in building other institutions that serve Black people, in particular, and the wider community at large?

**Chapter 3**

12. Read Daniel Chapter 1
13. The importance of identity.
14. What does it mean to have durability of memory and the deliberate choice to preserve it?
15. Discussion Question: What should be a part of the Black communities’ collective memory?

**How Should This Inform the Way We Live Our Christian Faith**

16. Think Through: How does my heritage inform my understanding of the Christian Faith?
17. Reflect: How has story and theological perspective shaped what I believe and how I show up in the world?
18. Determine: What stories and theological values will I pass on to the next generation?

**Schedule**

- Week 1 - Week of March 6- Introduction and Chapter 1  
Week 2- Week of March 13- Chapter 2 and 3  
Week 3- Week of March 20 - Chapter 4  
Week 4- Week of March 27- Chapter 5 and 6  
Week 5- Week of April 3 - Chapter 7 and 8  
Week 6 - Week of April 10 - Chapter 9 and 10



By **Charles M. Blow**  
Opinion Columnist

OPINION

## Walking With a Modern-Day Moses



March 9, 2022

Credit...Lynsey Weatherspoon for The New York Times

The Rev. William Barber II is a large man, but bent. He walks with a cane, with his helper nearby, placing each step with deliberation to make sure that his footing is sure.

For decades, Barber, who is 58, has suffered from [ankylosing spondylitis](#), a painful form of arthritis that left him with a [fused](#)

[spine](#) and conspired to cripple him, but he has objected.

On Sunday, I spent much of the day following Barber, and talking to him when I could, as he and others observed the 57th anniversary of Bloody Sunday in Selma, Ala., the day in 1965 that nonviolent voting rights protesters, including a 25-year-old John Lewis, were attacked in the city by state troopers wielding clubs and unleashing tear gas. Lewis's skull was fractured.

I walked the bridge alone the night before the official commemoration. I had been on it once before, when I traveled to Selma with President Barack Obama in 2015 for the 50th anniversary. But traveling with the president can be chaotic. I wasn't able to hear the faint babble of the river, or notice how the trees on one side leaned over the water as if they were bowing to take a drink or how the bluff rose vertically on the other side like the wall of a castle.

Most of all, I hadn't been able to fully appreciate what had happened here: how a group of largely young Black people in a small Southern city — there were about [28,000 residents](#) in 1960 — gathered the gumption to battle their Goliath and how they helped change the country. Barber is summoning the same energy. He is unassuming. His hair is wavy and slicked back like that of a man rising from a baptism, and his head is tilted down so that when he looks at you, he peers out from beneath the overhang of his brow.



Preparing to commemorate the 57th anniversary of Bloody Sunday by walking across the Edmund Pettus Bridge in Selma, Ala. Image Credits...Lynsey Weatherspoon for The New York Times



But when he looks at you and talks to you, you know that he possesses something at his core that eludes most others: surety. His sense of purpose and vision for his life is unobscured and unencumbered. This is a man on a mission, the grandest and most noble of missions: to save a country and his countrymen from themselves, to insist that morality ought to dictate policy.

Barber, to me, is a modern-day Moses.

He not only follows in the footsteps of the Rev. Dr. Martin Luther King; he venerates him, often invoking him, and actively seeks to extend his work.

Both men are sons of preachers and sons of the South. Barber was born in Indianapolis, but his parents moved the family back to North Carolina to help integrate the schools there.

And both men believe deeply in direct action, policy pursuits and what Barber calls “fusion coalitions”: people, often poor people of various races and faiths, finding common ground in their fight against oppression.



The Rev. William Barber II with Charles M. Blow before the commemorative crossing. Credit...Lynsey Weatherspoon for The New York Times

Barber rose to national prominence concurrently with Black Lives Matter, but he was not directly connected to the movement. Most people came to know Barber as the leader of Moral Mondays, a series of weekly, racially diverse protests that began in North Carolina in 2013 after Republicans in that state pushed through restrictions on voting rights and unemployment

benefits and other social programs.

In 2016, after three years of protests, a federal judge [struck down](#) North Carolina’s voter ID laws, saying that they sought to suppress the Black vote by targeting African Americans “with almost surgical precision.”

At the time, Barber [called](#) the decision a “moral and constitutional vindication of our constitutional critique of this extremist legislature and our extremist governor. A political majority doesn’t give you the power to run roughshod over the Constitution.”

He has since broadened his mission to include what he calls the “five interlocking injustices”: systemic racism, systemic poverty, ecological devastation, the war economy, and the distorted moral narrative of religious nationalism.

At the moment, he is pushing for the passage of federal voter protection legislation, as well as Build Back Better and an increased federal minimum wage.

Sunday morning, Barber spoke at Tabernacle Baptist Church, the site of the first mass meeting of the voting rights movement. It was held on May 14, 1963, after the death of a veteran civil rights activist in Selma, Samuel William Boynton.



Watching the livestream of William Barber's sermon at Tabernacle Baptist Church.

Credit...Lynsey Weatherspoon for The New York Times



William Barber leaving the church.

Credit...Lynsey Weatherspoon for The New York Times

The authorities had been trying to intimidate them out of meeting. They met anyway. According to [the National Park Service](#), 300 people showed up, including Sheriff Jim Clark and “many recently deputized gun-carrying white males; many were only 18 years old.” As the Park Service described it, “They lined the walls of the church as mass meeting attendees sang, prayed and memorialized Mr. Boynton.” The title of the main speech that day: “The High

Cost of Freedom.”

Barber's speech, or should I say sermon, Sunday morning was “God Always Has Somebody,” and I believe that somebody is him.

Barber is a holy warrior at a time when secular activism is ascendant. In that way, he is a bit of an anachronism. He is aware of it, and clever in his negotiation of it. He talks more about morality than about theology. He positions himself above anything that might divide. His vision encompasses all — all religions, all races, all sexuality and gender expressions.

On Sunday, when he mounted the pulpit, he pointed out that the dais, which was surrounded mostly by older men, didn't look right, and he invited women and young activists to be seated among them.

In his sermon, he paraphrased [part of an address](#) by Coretta Scott King delivered just months after she buried her assassinated husband:

“I remind you that starving a child is violence,” King said in 1968. “Suppressing a culture is violence. Neglecting school children is violence. Punishing a mother and her child is violence.

Discrimination against a working man is violence. Ghetto housing is violence. Ignoring medical needs is violence. Contempt for poverty is violence. Even the lack of willpower to help humanity is a sick and sinister form of violence.”

King ended the passage by saying that “the problems of racism, poverty and war can all be summarized with one word: violence.”

This is essentially Barber’s mantra. And he believes that cross-racial, cross-religious, cross-generational coalitions are the only way to confront this violence. For him, the battle is bigger than racism or voting alone. For him, all forms of oppression overlap.

As he told me, “I’m not trying to lose the race critique but deepen it.”



The view of the Alabama River from the Edmund Pettus Bridge.

Credit...Lynsey Weatherspoon for The New York Times

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*Getting to the Promised Land:  
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Week 1(r)

**CONCEPTS AND WORDS TO KNOW**

1. ADOS: \_\_\_\_\_ Descendants of \_\_\_\_\_.
2. Hermeneutics: \_\_\_\_\_
3. Exodus Motif- the story of the biblical Exodus.
4. Exodus Hermeneutics- Interpreting the experiences of \_\_\_\_\_ through the lenses of the Biblical Exodus.
5. Babylonian Captivity- when the Jewish people were taken \_\_\_\_\_ and removed 800 miles from their \_\_\_\_\_.
6. **Post-Babylonian Exilic Period** was the era between 537BCE-430BCE that was characterized by an ambitious project of \_\_\_\_\_ which was as much \_\_\_\_\_ as it was \_\_\_\_\_.

**Introduction**

1. The relationship between Black political activism and Christian doctrine has often been complicated but unalterably \_\_\_\_\_. (i.e. Frederick Douglas, Martin Luther King, Jr., Fannie Lou Hammer, James Cone).
2. What is Christianity's relevance to Black political and social concerns? "How do we have interpret the situation of our world religiously? Dr. Cone wrote, "While the gospel itself does not change, every generation is confronted with new problems, and the gospel must be brought to bear on them (p. 3)."
3. THESIS: "A Black theology that stubbornly clings to an interpretation of Christian doctrine that is against a conception of liberation as embodied by ADOS is one that necessarily consigns itself to irrelevance to the American Descendants of Slavery who today are struggling to survive in the United States."
4. What are some interpretations of Christian doctrine that undermine liberation for Black people and other people?

**Chapter 1**

1. Exploring the Exodus Motif: Exodus chapters 1, 2, 14: 21-31
2. The Exodus Motif is characterized by a \_\_\_\_\_ Leader, the \_\_\_\_\_ from \_\_\_\_\_ and the movement toward \_\_\_\_\_.
3. The Post-Babylonian Exile Period: Nehemiah 1: 1-3; Psalm 126; The Book of Ezra
4. The Post-Babylonian Exile Period is characterized by a multiplicity of \_\_\_\_\_, an effort to \_\_\_\_\_, and a focus on \_\_\_\_\_.
5. Point of the Chapter: The Post-Babylonian Exilic Period may be a better source to help us think theologically and ecclesiologicaly about the contemporary plight of Black Americans.

**Chapter 2**

1. Intersectionality: the intersection of \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.  
Is it helpful or not?

2. “So many of ADOS children today do not speak our ancestors’ language of justice” (pg. 22).
3. Point of the chapter: “Let us build ourselves and our institutions first!”

### **Chapter 3**

1. The importance of identity.
2. What does it mean to have durability of memory and the deliberate choice to preserve it?

### **How Should This Inform the Way We Live Our Christian Faith**

1. Understand that the Post-Babylonian Exilic Period is the capstone of the Old Testament and is therefore the backdrop against which the New Testament begins.
2. Reflect: How am I using my faith to advocate for the well-being of my people?
3. Does being a follower of Christ only move me devotionally or does it motivate me to create a better world?

## Forty Days of Devotional Scriptures

1. The Lord is my Shepherd and I shall not want. (Psalm 23:1)
2. Teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of age. (Matthew 28:20)
3. Commit your ways to the Lord, trust also in Him, and he shall bring it to pass, He shall bring forth righteousness as the light, and your justice as the Monday. (Psalm 37:5-6)
4. He leads me beside the still waters, He restores my soul (Psalm 23:2-3)
5. For I am the Lord, I do not change: Therefore you are not consumed (Malachi 3:6)
6. And those who know your name will trust in you, Lord you have never forsaken those who seek you. (Psalm 9:19)
7. I will go give you a new heart and put a new spirit in you. (Ezekiel 36:26)
8. Be imitators of God (Ephesians 5:1)
9. Be kind and compassionate to one another, forgiving each, just as in Christ God forgave you. (Ephesian 4:32)
10. Let your request be known to God Philippians (4:6)
11. In him our hearts rejoice, for we trust in his holy name. (Psalm 33:21)
12. Therefore, whether you drink, or whatever you do, do it all to the glory of God. (1Corinthians 10:31)
13. Pray without ceasing (1Thessalonian 5:17)
14. In all our hearts rejoice, for we trust in his holy name (Psalm 33:21)
15. Above all, love each deeply because love covers over a multitude of sins. (1 Peter 4:8)
16. I lift up my eyes to the hills where my help comes from? My help comes from the Lord, the Maker of heaven and earth. (Psalm 121: 1-2)
17. And my God shall supply all your needs according to his glorious riches in Christ Jesus. (Philippians 4:19)
18. One thing I ask of the Lord, this is what I seek: that I may dwell in the house of the Lord all the days of my life. (Psalm 27:4)
19. Give thanks in all circumstances, for this is God's will for you in Christ Jesus (1 Thessalonians 5: 18)
20. The Lord your God is with you, he is mighty to save. He will take great delight in you; he will quiet you with his love. He will rejoice over you with singing. (Zephaniah 3:17)
21. Until now you have not asked for anything in my name. Ask and you will receive, and your job will be completed (John 16:24)
22. And Jesus grew in wisdom and stature, and in favor with God and men (Luke 2:52)
23. In the morning I lay down my request before you and wait in expectation. (Psalm 5:3)
24. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for you are with me; your rod and staff, they comfort me. (Psalm 23:2-3)
25. The Lord is my salvation, whom shall I fear? The Lord is the stronghold of my life of whom shall I be afraid. (Psalm 27:1-2)
26. And they were calling to one another: Holy, Holy, Holy, is the Lord almighty; the whole earth is full of his glory. (Isaiah 6:3)
27. Find rest, O my soul, in God alone; my hope comes from Him. (Psalm 62:5)
28. Rejoice in the Lord always. I will say it again, Rejoice! Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your request to God. (Philippians 4:4-6)
29. Through the Lord's mercies we are not consumed, because His compassions fail not, they are new every morning; great is your faithfulness. (Lamentations 3:22- 23)
30. The Lord appeared to us in the past, saying: I have loved you with an everlasting love; I have continued to extend faithful love to you. (Jeremiah 31:3)
31. Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows (James 1:17)
32. May grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord (2 Peter 1:2)
33. Cast your bread upon the waters, for you will find it after many days. (Ecclesiastes 11:1)
34. Fight the good fight of faith. Take hold of eternal life to which you were called and about which you have made a good confession in the presence of many witnesses. (1 Timothy 6-12)
35. For it is God who is working in you both to will and work according to his good purpose. (Philippians 2:13)
36. Love must be sincere. Hate evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. (Romans 12:9-10)
37. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. (Psalm 34:2)

38. And I will never again remember their sins and lawless acts. (Hebrew 19:17)

39. Therefore, through him let us continually offer up to God a sacrifice of praise, that is, the fruit of lips that confess his name. (Hebrew 13: 15)

40. Praise be the Lord. to God our Savior, who daily bears our burdens. (Selah) Our God is a God who saves, from the sovereign Lord comes escapes from death. (68: 19-20)

As we close out 40 days of prayer and fasting together as a congregation, I pray God's blessings over all of the people of God. I pray someone was healed, delivered, set free from bondage, family restored, relationships restored, increase in finances, jobs, healing and deliverance, wisdom and knowledge for all understanding that only comes from God almighty.

Be Blessed in Jesus Name, Amen!

## **Fasting and Prayer for Lent**

"When you fast, do not somber as the hypocrites do, for they disfigure their faces to show men they are fasting, I tell you the truth they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it is not obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you. "(Matthew 6:16- 18)

The Burnett family will enter into 40 days of fasting and praying. The fast will begin on Tuesday March 6th at 6 am until April 16th at 6am. The purpose of this fast is to draw closer to God through sanctification for the glory of God. Fasting is a spiritual discipline that will increase your prayer time and will also enhance your relationship with God. Fasting is a time of bringing the body under the control of the Holy Spirit on a consistent basis. Instead of receiving physical gratification of food substance and various other activities, we become very aware of the substance and power of the Holy Spirit. As our prayers intensify, God will satisfy our physical and spiritual needs. As we pray, we will become aware of our dependence on God in all areas of our lives, and our relationship with God who will strengthen us.

You must also set aside at least 30 minutes to an hour of quiet time with God each day of the fast. You can spend your time with Him early in the morning, late evening, or sacrifice your lunchtime at work.

### **How to Begin A Fast**

#### **Step 1: Set Your Objective**

Ask yourself "Why am I Fasting?" - Is it for spiritual renewal - For Guidance - For Healing - For the resolution of a problem or for special grace to handle a difficult situation Ask the Holy Spirit to clarify His objective for your prayer and fast. This will enable you to pray more specifically. Through fasting and prayer, we humble ourselves before God so the Holy Spirit will stir our souls, awaken our church, and heal our land according to 2 Chronicles 7:14

#### **Step 2: Make Your Commitment**

Pray about the kind of fast you should undertake. Remember in Matthew 6:16-18, 9: 14-15, Jesus Implied that all his followers should fast. It was a matter of when believers should fast, not if they should fast. Before you fast decide up front: how long will you fast- one meal, one day, a week, several weeks, forty days (beginners should start slowly building up to a longer fast.

- The type of fast he wants you to go on, such as a liquid fast and if a liquid fast, what kinds of juices you will drink and how often?
- What physical or social activities you will restrict?
- How much time each day you will devote to prayer and God's word?

- Making these commitments ahead of time will help you sustain your fast when physical temptation and life's pressure tempt you to abandon it.

### **Step 3: Prepare Yourself Spiritually**

The foundation for fasting and prayer is repentance. Unconfessed sin will hinder your prayers. Prepare your heart by doing these things:

- Ask God to help you make a comprehensive list of your sins
- Confess every sin that the Holy Spirit calls to your remembrance and accept God's forgiveness (1John 1:9)
- Seek forgiveness from all whom you have offended, and forgive all who have hurt you (Mark 11:25; Luke 11:4; 17:3-4)
- Make restitution as the Holy Spirit leads you.
- Ask God to fill you with Holy Spirit according to His command in Ephesian 5:18 and His promise in John 5:14-15
- Surrender your life fully to Jesus Christ as your Lord and Master; refuse to obey your worldly nature
- Meditate on the attributes of God, His love, sovereignty, power, wisdom, faithful-ness, grace, compassion, and others (Psalm 48:9-10; 103: 1-8, 11- 13)
- Begin your time of fasting and prayer with an expectant heart (Hebrew 11-6)
- Do not underestimate spiritual opposition (Galatians 5:16-17)

### **Step 4: Prepare Yourself Physically**

If you are on medication, especially prescription medication, do what you have to do. You should never fast without consulting with your physician. When you fast, your total and full attention should be talking to the Lord in prayer. Do not rush into your fast, wait on the Lord to say when to begin. Prepare your body and eat smaller meals before starting. Avoid high fat and sugary food. Try eating fruit, vegetables a few days before fasting.

### **Step 5: Always ask God to lead the way.**

### **Step:6 Ending Your Fast**

Begin eating gradually- do not eat solid foods immediately- reintroduce solid foods to your stomach- try several smaller meals.

### **Step :7 Expect Results**

If you sincerely humble yourself before the Lord, repent, pray, and seek God's face, consistently meditate on the word, you will experience a heightened awareness of God's presence (John 14:21). Your confidence and faith in God will be strengthened.

**NOTE:** If you fail to make it through your first fast, do not be discouraged, God will honor you for your faithfulness (It takes time to build your spiritual fasting muscles).