

BIBLIOGRAPHY

The books listed here are a selected resource for further study. The list is neither exhaustive, nor uniformly commendable. “Test all things and hold fast to what is good” (1 Thessalonians 5:21).

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NOTES

INTRODUCTION

(pages 12-23)

1. Quoted in Thomas Ryan, *Fasting Rediscovered* (New York: Paulist Press, 1981), p. 44.
2. Martyn Lloyd-Jones, *Studies in the Sermon on the Mount*, Vol. 2 (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960), p. 38.
3. The word that I translate “bid farewell” is used five other times in the New Testament, and the meaning of each of these is to “take leave of” or “to bid farewell to” (Mark 6:46; Luke 9:61; Acts 18:18, 21; 2 Corinthians 2:13). The point is that we can only use our possessions aright when we have been freed from them as necessary to our contentment in God.
4. C. S. Lewis, *The Problem of Pain* (New York: The Macmillan Co., 1962), pp. 101-102.
5. St. Augustine, *The City of God*, Book XVI, Section 32 (New York: Random House Inc., 1950), p. 554.
6. Richard Foster, *The Celebration of Discipline* (New York: Harper and Row Publishers, 1978), p. 48.
7. *Ibid.*, p. 48.
8. C. S. Lewis, *Letters of C. S. Lewis*, ed. W. H. Lewis (New York: Harcourt Brace and World, Inc., 1966), p. 289.
9. Similarly Phillips Brooks said, “The more we watch the lives of men, the more we see that one of the reasons why men are not occupied with great thoughts and interest is the way in which their lives are overfilled with little things.” Phillips Brooks, “Fasting” (a sermon for Lent) in: *The Candle of the Lord and Other Sermons* (New York: E. P. Dutton and Company, 1881), p. 207.

CHAPTER ONE

(pages 24-49)

1. Didache, VIII, quoted from The Apostolic Fathers (Loeb Classical Library), translated by Kirsopp Lake (London: William Heinemann, Ltd., 1970), p. 321.

2. Richard Foster is almost willing to say this much, but not quite. Referring to Matthew 9:14-17, he says, "That is perhaps the most important statement in the New Testament on whether Christians should fast today." Richard Foster, *The Celebration of Discipline* (New York: Harper and Row, Publishers, 1978), p. 46. The parallels to this passage are Mark 2:18-22 and Luke 5:33-39.
3. "Fasting," by Richard T. Foster, in *New Dictionary of Christian Ethics and Pastoral Theology*, eds. David J. Atkinson, David F. Field, Arthur Holmes, Oliver O'Donovan (Downers Grove, IL: InterVarsity Press, 1995), p. 376.
4. "Probably no single cause can be alleged as the origin of the practice of fasting." "Fasting," by A. J. Maclean, in *Encyclopedia of Religion and Ethics*, ed. James Hastings (New York: Charles Scribner's Sons, 1912), p. 759.
5. The Hebrew idiom in Leviticus, "humble (or afflict) the soul," was taken by the Jews as a call for fasting, and so this day became the central fast in Jewish history. Psalm 35:13 shows this connection between "afflicting the soul" and fasting: "I humbled (or afflicted) my soul with fasting." This is probably "the fast" that Luke referred to in Acts 27:9.
6. Eric N. Rogers has a chapter on how each of these religions fasts, *Fasting, The Phenomenon of Self-denial* (Nashville: Thomas Nelson Inc. Publishers, 1976), Part II, Chapters 4, 6, 7.
7. *Encyclopedia of Religion and Ethics*, pp. 760-761.
8. Quoted in *The Phenomenon of Self-denial*, pp. 77-78.
9. *Ibid.*, pp. 79-80.
10. The tragedy of this condition can be seen in the testimony of one young woman: "All I want is to become thinner and thinner, but I don't want to pay attention to it continuously, and I do not want to miss anything. It is this eternal tension between wanting to be thin and not to give up eating that is so exhausting. In all other points I am reasonable, but I know on this point I am crazy." Quoted in *ibid.*, p. 135.
11. George Ladd, *The Presence of the Future* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), p. 225 (italics in the original).
12. Keith Main, *Prayer and Fasting: A Study in the Devotional Life of the Early Church* (New York: Carlton Press, Inc., 1971), p. 84 (italics added).
13. The references to fasting outside the Gospels are Acts 13:2-3; 14:23; 2 Corinthians 6:5; 11:27. The references in the King James Version of 1 Corinthians 7:5 and Acts 10:30 are probably not in the oldest and best Greek manuscripts.
14. *Prayer and Fasting: A Study in the Devotional Life of the Early Church*, pp. 54, 60-61.

15. C. S. Lewis, *The Problem of Pain* (New York: The Macmillan Co., 1962), p. 112.
16. Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), p. 169.
17. Arthur Wallis, *God's Chosen Fast* (Fort Washington, PA: Christian Literature Crusade, 1968), pp. 28-32.
18. See note 11.
19. See note 11.
20. I have tried to spell out this uniquely Christian dependence of the future grace of God on the past grace of God in *The Purifying Power of Living by Faith in Future Grace* (Sisters, OR: Multnomah Press, 1995), chapters 7-9.
21. This understanding of faith is developed and defended biblically in *Future Grace*, Chapters 14-16.
22. *Prayer and Fasting: A Study in the Devotional Life of the Early Church*, p. 83.
23. *Ibid.*, p. 84.
24. The rare Greek word behind this phrase (*ethelothrēskia*) seems to connote the origin and maintenance of this "worship" or "religion" in the human will, rather than in the grace of God. It originates when one is not "holding fast to the head," namely, Christ, as the source of all things.
25. The word implies mainly sexual "continence." But its use in 1 Corinthians 9:25 shows that it has a broader meaning of discipline in all areas of life. "Everyone who competes in the games exercises self-control in all things."
26. *Prayer and Fasting: A Study in the Devotional Life of the Early Church*, p. 60.
27. The NASB translates this "often without food," as though it referred to involuntary hunger. But the fact that just before this word Paul mentions "in hunger and thirst" would suggest that something other than ordinary hunger is in view. Moreover the word used here (*nēsteiais*) is always used in the New Testament for religious fasting, and this is its regular meaning in the Greek Old Testament as well (about thirty times).

CHAPTER TWO

(pages 50-65)

1. Joseph F. Wimmer, *Fasting in the New Testament: A Biblical Theology* (New York: Paulist Press, 1982), p. 119.

2. Quoted in Richard Foster, *The Celebration of Discipline* (New York: Harper and Row, Publishers, 1978), p. 48.
3. Ibid., p. 48.
4. Joseph F. Wimmer, *Fasting in the New Testament: A Biblical Theology*, (New York: Paulist Press, 1982), p. 119.
5. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Collier Books Macmillan Publishing Co., 1949), pp. 189-190.

CHAPTER THREE

(pages 66-81)

1. Quoted from St. Augustine, *The Confessions of St. Augustine*, in *Documents of the Christian Church*, ed. Henry Bettenson (London: Oxford University Press, 1967), p. 54.
2. J. C. Ryle, *Ryle's Expository Thoughts on the Gospels, Matthew-Mark* (Grand Rapids: Zondervan Publishing House, n.d.), p. 57.
3. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Collier Books / Macmillan Publishing Co., 1949), p. 188.
4. Keith Main, *Prayer and Fasting: A Study in the Devotional Life of the Early Church* (New York: Carlton Press, Inc., 1971), p. 37.
5. John Piper, *Desiring God: Meditations of a Christian Hedonist* (Sisters, OR: Multnomah Press, 1996, revised edition), *The Pleasures of God: Meditations on God's Delight in Being God* (Sisters, OR: Multnomah Press, 1991), *The Purifying Power of Living by Faith in Future Grace* (Sisters, OR: Multnomah Press, 1995).
6. C.S. Lewis, *The Problem of Pain* (New York: The Macmillan Co., 1962), p. 145.

CHAPTER FOUR

(pages 82-97)

1. George Ladd, "A Motive for Mission," in *Pray for Tibet*, Vol. 2, No. 2, Summer 1991, pp. 4-6. The quote is taken from Ladd's book, *The Gospel of the Kingdom: Popular Exposition on the Kingdom of God* (Grand Rapids: Wm. B. Eerdmans Publishing, Co. 1959).
2. John Wesley, "Sermon XXVII, On Our Lord's Sermon on the Mount," in: *The Works of John Wesley*, Vol. 5 (Albany, OR: Sage Software, 1995), pp. 440-441.
3. See John Piper, *Let the Nations Be Glad: The Supremacy of God in*

Missions (Grand Rapids: Baker Book House, 1993), Chapter Five, “The Supremacy of God among ‘All Nations.’”

4. Anthony Hoekema, *The Bible and the Future* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 139.
5. George Ladd, “A Motive for Mission,” pp. 4-6.

CHAPTER FIVE

(pages 98-123)

1. Jonathan Edwards, *Some Thoughts Concerning the Revival*, in *The Works of Jonathan Edwards*, Vol. 4 (New Haven: Yale University Press, 1972), p. 507.
2. Charles Finney, *Power from on High* (Albany, OR: Sage Software, 1995), pp. 9-10 (italics added).
3. On Asahel Nettleton’s ministry and the comparison between him and Finney, see J. F. Thornbury, *God Sent Revival: The Story of Asahel Nettleton and the Second Great Awakening* (Grand Rapids: Evangelical Press, 1977), and Bennet Tyler and Andrew Bonar, *The Life and Labors of Asahel Nettleton* (Edinburgh: The Banner of Truth Trust, 1975, orig. 1854).
4. See the perceptive assessment of Finney’s ministry and theology in John MacArthur, Jr., *Ashamed of the Gospel* (Wheaton, IL: Crossway Books, 1993), pp. 227-235. “I was often instrumental in bringing Christians under great conviction, and into a state of temporary repentance and faith. . . . [But] falling short of urging them up to a point, where they would become so acquainted with Christ as to abide in him, they would of course soon relapse into their former state” (p. 235). With regard to his view of God’s sovereignty in relation to the will of man, see his criticisms of Jonathan Edwards in Charles Finney, *Finney’s Systematic Theology* (Minneapolis: Bethany Fellowship, Inc., 1976, orig. 1846), pp. 256-299. With regard to the long-term effects of Finney’s views, I would tend to agree with the view that, while leading many to Christ, “Finney’s real legacy is the disastrous impact he had on American evangelical theology and evangelistic methodology. The church in our generation is still seething with the leaven Finney introduced, and modern evangelical pragmatism is proof of that” (MacArthur, p. 235).
5. Wesley Duewel, *Mighty Prevailing Prayer* Grand Rapids: Zondervan/Francis Asbury Press, 1990), p. 192.
6. John Wesley, *The Journal of Rev. John Wesley* (London: The Epworth Press, 1938), p. 147.

7. David Bryant, *The Hope at Hand: National and World Revival for the Twenty-First Century* (Grand Rapids: Baker Book House, 1995), p. 127. See pp. 127-142 and 231-244.
8. Jonathan Edwards, *Some Thoughts Concerning the Revival*, in *The Works of Jonathan Edwards*, Vol. 4 (New Haven: Yale University Press, 1972), p. 507.
9. *Ibid.*, p. 521.
10. *Ibid.*, p. 516. An interesting sidelight is that Jonathan Edwards observed that in his day the people had gathered themselves into what we today would call "small groups" and so he promoted prayer and fasting among these groups as well: "The inhabitants of many of our towns are now divided into particular praying societies; most of the people, young and old, have voluntarily associated themselves in distinct companies, for mutual assistance in social worship, in private houses: what I intend therefore is that days of prayer should be spent partly in these distinct praying companies. Such a method of keeping a fast as this, has several times been proved; viz. in the forenoon, after the duties of the family and closet, as societies; companies of men by themselves, and companies of women by themselves; young men by themselves, and young women by themselves; and companies of children in all parts of the town by themselves. As many as were capable of social religious exercises; the boys by themselves, and girls by themselves . . . and about the middle of the day, at an appointed hour, all have met together in the house of God, to offer up public prayers, and to hear a sermon suitable to the occasion: and then, they have retired from the house of God again in their private societies, and spent the remaining part of the day in praying together there, excepting so much as was requisite for the duties of the family and closet in their own houses." *Ibid.*, p. 519.
11. *Ibid.*, p. 353.
12. Jonathan Edwards, *The Distinguishing Marks of a Work of the Spirit of God*, in *The Works of Jonathan Edwards*, Vol. 4 (New Haven: Yale University Press, 1972), p. 282.
13. *Some Thoughts Concerning the Revival*, p. 345.
14. Jonathan Edwards, *The Life of David Brainerd*, ed. Norman Pettit, *The Works of Jonathan Edwards*, Vol. 7 (New Haven: Yale University Press, 1985), p. 162 (*italics added*).
15. *Ibid.*, p. 531.
16. Cotton Mather, *The Great Works of Christ in America*, Vol. 2 (Edinburgh: The Banner of Truth Trust, 1979, orig. 1702), p.148 (*italics added*).
17. Richard Lovelace, "Cotton Mather," in *Eerdman's Handbook to Christianity in America*, ed. Mark Noll, et. al. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983), p. 100.
18. *Ibid.*

CHAPTER SIX

(pages 126-153)

1. Larry Libby, *The Cry of the Poor* (Bothell, WA: Action International Ministries, 1986), pp. 7-8.
2. Quoted in Cotton Mather, *The Great Works of Christ in America*, Vol. 2 (Edinburgh: The Banner of Truth Trust, 1979, orig. 1702), p. 148.
3. See, for example, Arthur Wallis, *God's Chosen Fast* (Fort Washington, PA: Christian Literature Crusade, 1968), pp. 94-129, 142-146; Bill Bright, *The Coming Revival* (Orlando, FL: New Life Publications, 1995), Chapters 9 and 10.
4. Rodney Clapp, "Why the Devil Takes Visa," *Christianity Today*, Oct. 7, 1996, Vol. 40, No. 2, taken from Part 3, *Christianity Online*.
5. Amy Sherman, "Hope Dreams," *Books and Culture*, May/June, 1996, pp. 3-4. She is reviewing a book by Greg Donaldson, *The Ville: Cops and Kids in Urban America* (1993) and quoting from it in part.
6. *Ibid.*, p. 4.
7. "Why the Devil Takes Visa" (Part 3, *Christianity Online*).
8. Larry Libby, *The Cry of the Poor* (Bothell, WA: Action International Ministries, 1986), pp. 7-8.
9. Janet Ditto, "Hope on the Dump," in *Target Earth*, ed. Frank Kaleb Jansen (Kailua-Kona, HI: University of the Nations, 1989), p. 156.
10. Recounted of a real couple in *The Cry of the Poor*, pp. 11-12.

CHAPTER SEVEN

(pages 154-173)

1. William Cowper, "God Moves in a Mysterious Way," in: *Trinity Hymnal* (Philadelphia: Great Commission Publications, 1990), p. 128.
2. Michael Hamilton, "The Dissatisfaction of Francis Schaeffer," *Christianity Today*, Vol. 41, No. 3, March 3, 1997, p. 22.
3. *Ibid.*, p. 30.
4. Francis Schaeffer, with C. Everett Koop, *Whatever Happened to the Human Race?* In: *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 5, *A Christian View of the West* (Wheaton, IL: Crossway Books, 1982, orig. 1979), pp. 405-406.
5. "The Dissatisfaction of Francis Schaeffer," p. 30.
6. Richard John Neuhaus, "Abortion and a Nation at War," *First Things*, No. 26, Oct. 1992, p. 12.

7. Ibid., p. 12.
8. "The Dissatisfaction of Francis Schaeffer," p. 29.
9. Francis Schaeffer, *A Christian Manifesto*, in: *The Complete Works of Francis Schaeffer: A Christian Worldview*, Vol. 5, *A Christian View of the West* (Wheaton, IL: Crossway Books, 1982, orig. 1981), p. 491.
10. "The End of Democracy: The Judicial Usurpation of Politics," *First Things*, No. 67, Nov. 1996, p. 18. The Symposium was continued in the Jan. 1997 issue, "The End of Democracy? A Discussion Continued," pp. 19-32. Remarkably this whole discussion of the Supreme Court's usurpation of politics was introduced by Francis Schaeffer fifteen years ago. He pondered out loud who might take over our government if the collapse of order came. He said, "For myself, I think we should not rule out the courts, especially the Supreme Court, as being such an elite for these reasons: 1) They are already ruling on the basis of sociological, arbitrary law. 2) They are making much law, as well as ruling on law. 3) They dominate the two other parts of government." *A Christian Manifesto*, p. 462.
11. Richard John Neuhaus, "Poor Times, Poor Country," *First Things*, No. 34, June/July 1993, p. 61.
12. "Abortion and a Nation at War," p. 13.
13. See David Reardon, *Aborted Women, Silent No More* (Chicago: Loyola University Press, 1987), with its extensive bibliography on this issue, pp. 201-202; David Reardon, *Abortion Malpractice* (Denton, TX: Life Dynamics, 1993).
14. Quoted from "Mother Teresa Speaks on Abortion," taken from the Internet Web site, www.castletown.com/teresa2.htm.
15. *A Christian Manifesto*, p. 455.
16. Ibid., p. 423.
17. Ibid., p. 494.
18. Ibid., p. 495.
19. Ibid., p. 457.
20. David Reardon, *Making Abortion Rare: A Healing Strategy for a Divided Nation* (Springfield, IL: Acorn Books, 1996), p. XV.
21. *Whatever Happened to the Human Race?*, p. 282
22. One description of the battle lines in the "Culture Wars" comes from Richard Neuhaus: "We are two nations: one concentrated on rights and laws, the other on rights and wrongs; one radically individualistic and dedicated to the actualized self, the other communal and invoking the common good; one viewing law as the instrument of the will to power and license,

the other affirming an objective moral order reflected in a Constitution to which we are obliged; one given to private satisfaction, the other to familial responsibility; one typically secular, the other typically religious; one elitist, the other populist.” “Abortion and a Nation at War,” p. 9.

23. *A Christian Manifesto*, p. 459.
24. *Ibid.*, p. 457.
25. “God Moves in a Mysterious Way.”

CONCLUSION

(pages 174-181)

1. Jonathan Edwards, “The Most High a Prayer-Hearing God,” in *The Works of Jonathan Edwards*, Vol. 2 (Edinburgh: Banner of Truth Trust, 1974), p. 116.
2. Jonathan Edwards, *Dissertation Concerning the End for which God Created the World*, in *The Works of Jonathan Edwards*, Vol. 8, ed. Paul Ramsey (New Haven: Yale University Press, 1989), p. 526.

APPENDIX: QUOTES AND EXPERIENCES

(pages 182-210)

1. Charles Spurgeon, *Words of Counsel for Christian Workers* (Pasadena, TX: Pilgrim Publications, 1985), pp. 112-113.

NOTE ON RESOURCES

Desiring God Ministries

The reader who wants to ponder further the vision of God and life presented in this book may be interested in the resources provided by *Desiring God Ministries* (DGM)—an extension of Bethlehem Baptist Church in Minneapolis, Minnesota. DGM exists to spread a passion for the supremacy of God in all things for the joy of all peoples by

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