From the Inside Out
Preparation for Manifestation
Isaiah 58: 1-12
The Lenten Season

Lent is a six-week period of fasting or self-sacrifice, prayer and almsgiving observed by Christians each year to prepare for the celebration of Easter, when they believe Christ rose from the dead to sit at the right hand of God.
Africans now and throughout history have shaped Christian thought and contemplative practice. In the next 40 days, explore the Lenten themes of prayer, fasting, repentance, and alms-giving. Sojourn with Jesus’ disciples from his baptism through Holy Week. Abide with him in trial and temptation. Hear the shouts of the crowd, first in celebration then in condemnation. Experience Simon of Cyrene’s life being transformed by carrying the cross. Witness the crucifixion with Mary as the debt of sin is paid. Join us on a biblical pilgrimage as we prepare our hearts for Jesus’ passion and glorious resurrection.

Oasis International
Ash Wednesday is a Christian holy day of prayer and fasting. ... Ash Wednesday derives its name from the placing of repentance ashes on the foreheads of participants to either the words "Repent, and believe in the Gospel" or the dictum "Remember that you are dust, and to dust you shall return."
This holy season provides us with a fresh opportunity to rededicate and intentionally turn inward in an effort to commune with the divine so that we may repent, heal, detox, refocus, reflect, restore and renew our minds, bodies and souls. Through prayer, fasting and sacrificial giving the Lenten season provides us with an opportunity to intimately reflect on the love, sacrifice and forty day journey Jesus took (culminating on Easter Sunday) to salvage humanity from the ravages of sin and death.

Lent invites us to sojourn with our savior as he would endure betrayal, abandonment, suffering and shame all in an effort to bring forth fresh power that would be poured out to and among us.

Lent provides us with the opportunity to give up so we can grow up & go up (in the Lord).
Jesus is baptized and experiences divine public affirmation and confirmation then he engages in consecration before confrontation with the enemy. (Chp.4) His ability to respond with power is rooted in his intentional acts of prayer and fasting that produced power to withstand the temptation from the enemy.

Prayer and Fasting can give us the power to withstand the temptation of the enemy.
Then Jesus answered and said, “O [d]faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.” 18 And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

19 Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

20 So Jesus said to them, “Because of your [e]unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. 21 [f]However, this kind does not go out except by prayer and fasting.”

(NKJV)

Prayer and Fasting can give us the power and ability to help heal others.
Shout out, do not hold back!
Lift up your voice like a trumpet!
Announce to my people their rebellion,
to the house of Jacob their sins.

Yet day after day they seek me
and delight to know my ways,
as if they were a nation that practiced righteousness
and did not forsake the ordinance of their God;
they ask of me righteous judgments,
they delight to draw near to God.
Why do we fast, but you do not see?
Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day,
and oppress all your workers.

4 Look, you fast only to quarrel and to fight
and to strike with a wicked fist.
Such fasting as you do today
will not make your voice heard on high.

5 Is such the fast that I choose,
a day to humble oneself?
Is it to bow down the head like a bulrush,
and to lie in sackcloth and ashes?
Will you call this a fast,
a day acceptable to the LORD?
(V 3-5) “The complaint is that neither prayer or fasting has induced God to intervene in their favor. The reply is that fasting, a regular feature of Second Temple piety (Zech 7:1-14, 8:18-19, Joel 1:14 is unacceptable to God unless accompanied by serious moral reformation.”

_The New Oxford Annotated Bible pg. 1059_
Is not this the fast that I choose:

to loose the bonds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the hungry,
and bring the homeless poor into your house;
when you see the naked, to cover them,
and not to hide yourself from your own kin?
If there are no outer changes in our treatment of others (just relationships/just treatment) is the fast really unto the Lord?

The objective is to produce a personal change that has public impact or a change that manifests itself with public intentionality.
Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator[a] shall go before you, the glory of the LORD shall be your rear guard.

9 Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.
If you remove the yoke from among you, the pointing of the finger, the speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.

Your ancient ruins shall be rebuilt; you shall raise up the foundations of many generations; you shall be called the repairer of the breach, the restorer of streets to live in.
According to the text- The substance of the fast will not just be the personal manifestation (peace, clarity, healing, deliverance, weight-loss, understanding etc.).

It will also result in a reorientation of how we live out our faith in ways that usher in fair and just treatment that also can lead to communal restoration.